

# METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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*James Porter*



# METHODIST REVIEW.

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## ART. I.—THE BABYLONIAN LEGEND OF CREATION.\* IS IT THE ORIGINAL OF THE STORY IN THE FIRST CHAPTER OF GENESIS?

[A paper read before the New York Academy of Science; and also before the Victoria Institute, London.]

AMONG the interesting "finds" on the banks of the Tigris are tablets which are said to contain the original of the Hebrew account of the creation, the fall, and the deluge. As to the last, there can be no doubt that the tablets give a distorted version of that great cataclysm. This is not surprising. The comparative nearness of the event accounts for the accuracy of some of the details. As to the fall, Professor Sayce, in his revised edition of Mr. George Smith's *Chaldean Genesis*, says: "No Chaldean legend of the fall has been found." Whether Professor Sayce is right, Assyriologists must decide. The sole question I propose to consider is this: Whatever may or may not be true as to other matters, did the Hebrews derive their cosmogony from the Chaldeans? Is the story on the tablets the original from which the Bible story of creation was taken?

It will, I think, conduce to clearness of thought if we state what is necessary to constitute one document the original of another. 1. It must be older. 2. It must treat of the same subject. 3. There must be great similarity, amounting almost to identity, in thought, language, order of statement, and mode of treatment. The first and second are of no importance without the third.

\* As given in the versions of Mr. George Smith, Profs. Sayce and Lenormant.  
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It is said that the great antiquity of the Chaldean account establishes its priority over that in our Bible, and that the long sojourn of the Hebrews in Babylon gave them an opportunity to obtain it from the records in that city. It happens, however, that whatever may be the age of the other myths, the Babylonian "creation" is of comparatively recent date, for, according to Professor Sayce's revised edition of George Smith's translation :

It is evident that in its present form it was probably composed in the reign of Assur-banipal, B. C. 670. It breathes throughout the spirit of a later age; its language and style show no trace of an Assyrian original; and the colophon at the end implies by its silence that it was not a copy of an older document.—Page 56.

But, admitting that the Chaldean account is sufficiently ancient, the opposing fact remains that the Hebrews, instead of being drawn to the religious belief of their conquerors, became bitterly opposed to it and to every form of polytheism. And besides, they were a proud and exclusive race. They looked down with contempt on all the rest of mankind. It seems impossible that they not only adopted the story of creation from those whose persons, religious beliefs, and ceremonies they hated, and incorporated it into their own sacred books, but even gave it the place of honor. It seems equally incredible that the Assyrian priests, the most exclusive of men, were willing to impart their sacred writings to those who scouted them and their gods. The improbability of their bestowing such a gift is exceeded only by the improbability of its being accepted.

To this, however, it may be replied, that if the Hebrews got the account, the improbability is of no consequence. We are left, therefore, to an examination of the cosmogonies. In them we shall find the means of answering the question. If there prove to be agreements between them, the probability that one was derived from the other, or both from some older document, will be proportioned to the number and character of the particulars in which they agree. If these are but few, and if they are such as would of necessity be found in every cosmogony—if, for example, both accounts speak of the heavens, the earth, and sea; of cattle and beasts; of sun, moon, and stars, and the like—this should have no weight in determining whether the one was derived from the other, because, in order to be a cos-

mogony at all, some or all of these things must be mentioned. Much more is necessary. It must be shown that the teachings of the two are essentially alike. There may be additions and variations, but down under it all there must be substantial agreement. It goes without saying that, if there be flat contradiction in the fundamental ideas, not in one or two particulars, but in many, the Hebrew account cannot have been derived from the Chaldean.

Three Chaldean cosmogonies are known. The most famous is that styled by Mr. George Smith "The Babylonian Legend of Creation;" the second was found in what is called "The Tablet of Cutha;" and the third is the story told by Berosus. The first is the only one referred to in connection with the story in Genesis, probably because it is comparatively free from absurdities and monstrosities. Mr. Smith published his translation in 1875. In 1880 Professor Sayce published a new edition of Mr. Smith's book, "thoroughly revised and corrected." The changes introduced by Professor Sayce are very considerable. Later yet, Lenormant, in his *Beginnings of History*, has given a more readable version, but one which differs little from that of Professor Sayce.

Since the claim that the first chapter of Genesis was derived from the Chaldeans is based upon Mr. Smith's version, I shall give that in full, adding, however, in notes or otherwise, the other versions where the difference is important enough to warrant it. In fact, it is of little consequence which translation is used.

1. When above the heavens were not raised,\*
2. And below on the earth not a plant had grown,†
3. The abyss, also, had not broken open their boundaries,‡
4. The chaos (or water) Tiamat (the sea) was the mother of them all.
5. At the beginning those waters were ordained;§
6. But not a tree had grown, not a flower had unfolded.||

\* Sayce; Were not named.

† Sayce: Below, the earth by name was not recorded.

‡ Sayce: The boundless deep was their generator (father).

§ Sayce omits *at the beginning*, and changes the rest to "their waters were gathered together in one place."

|| Sayce says: The flowering reed was not gathered; the marsh plant was not grown. Lenormant renders the same line by—No flock of animals was as yet collected.

7. When the gods had not sprung up, any one of them;\*
8. Not a plant had grown, and order did not exist.†
9. Then were made also the great gods.
10. The gods Lakhamu and
11. Lakhamu they caused to come . . . and they grew.
12. The gods Sar and Kisar were made
13. A course of days and a long time passed . . .
14. The gods Sar and . . .

Taking Mr. Smith's version, or one of those in the notes, and putting it into plain English, it says that at the opening of the account the heavens, earth, and sea were in existence; but that order did not exist and there were no gods. The sea was the mother of all. The great gods, a pair, were produced first and grew to maturity. Another pair, Sar and Kisar, were made next. Then a long time passed, after which the gods Anu, Bel, and Hea were born of Sar and Kisar. This is absolutely all. But Mr. Smith says, and so does Professor Sayce, "This corresponds with the first two verses of Genesis!" Corresponds how? In Genesis we read: "In the beginning God created the heaven and the earth." The tablet says nothing like that.

We read in Genesis that the earth was without form and void. In the myth we are told that before the gods were made order did not exist. At first this may seem to be the same as the "without form‡ and void" of Genesis; but modern science has taught us that these words describe a condition which actually existed while our earth was an unsegregated part of the great nebulous mass, and that there never was a time when order did not exist. Matter has always been obedient to law, whether in nebula, sun, or planet. Genesis knows nothing of a chaos. Genesis says, after the heaven and earth were created, darkness covered the face of the deep, and that the Spirit of God moved upon the face of the waters. The myth says, the great gods were not yet made. The water was the mother of them all. In Genesis we read: "And God said, Let there be light: and there was light." In the myth we read nothing like this; so far as the tablets are concerned, light always existed.

\* Sayce: Had not been produced.

† Sayce: By name they had not been called.

‡ Any of the various meanings of *tohu* will answer here.

In these few verses of our Genesis there are five distinct propositions, and not one of them parallel to any thing in the myth; and only one has the slightest resemblance. Instead of similarity there is profoundest difference. According to the Hebrew account God preceded all things, and he created heaven, earth, and sea. The tablet says, the heaven, earth, and sea were first; and at that time "the great gods had not been produced, any one of them."

The Hebrew account knows but one God; the Chaldean has many gods. The one declares that God made the universe; the other that the universe made the gods. In the one, the beginning is that point in the existence of God when the universe began to be; in the other, it is the point in the existence of the universe when the gods began to be. It is impossible to conceive of two accounts more flatly contradictory. Unfortunately, the second, third, and fourth tablets have not been found. There is, however, a fragment which, it is thought, may belong here. I give Mr. Smith's version:

1. When (thou didst make) the foundation of the ground (or caverns, according to Sayce) of rock
2. The foundation of the ground (caverns, Sayce) thou didst call
3. Thou didst beautify the heavens (the heavens were named, Sayce),
4. To the face of the heaven . . .
5. Thou didst give . . .

This tablet is so incomplete that it scarcely calls for remark. It contains but little, and that little illustrates the character of all the tablets. So far as what they say is true, it is nothing more than every intelligent man of that day already knew. The foundations of the caverns are indeed of rock, and the heavens are beautiful; but this adds no new idea. Every Chaldean knew that as well as the writer of the inscription. But in Genesis, in the third period, to which it is said this tablet corresponds, there is set forth in no Delphian utterance the important fact, only of late discovered by geologists, that the waters once covered the present dry land.

The next tablet is the best preserved of all. There are many variations in the translations. These are important as showing the tentative character of the rendering, but are of no special interest so far as the question of the origin of the

Mosaic account is concerned. Whichever of the versions we accept, the result is the same. I give both :

## MR. SMITH'S VERSION.

It was delightful all that was established by the great gods.

He arranged the stars and caused their appearance in (figures) of animals, to establish the year thro' observing their constellations.

He arranged twelve months of stars in three rows,  
from the day when the year commences to its close.

He marked the position of the planets to shine in their courses,

that they may not injure nor trouble any one.

He fixed the position of the gods Bel and Hea with him.

And he opened the great gates which were shrouded in darkness,  
whose fastenings were strong on the right hand and on the left.

In the mass he made a bolting.

He made the god Uru (the moon) to rise out of it.

The night he overshadowed, to fix it also for the light of the night until the shining of the day;  
that the month might not be broken, and that it might be regular in its amount.

At the beginning of the month, at the rising of the night,  
its horns break through to shine in the heavens.

On the seventh day it begins to swell to a circle,  
and stretches farther toward the dawn.

When the god Shamas (the sun) in the horizon of heaven in the east . . .  
. . . formed beautifully.

## PROFESSOR SAYCE'S VERSION.

1 (Anu) made suitable the mansions of the (seven) great gods.

2 The stars he placed in them, the lumasi\* he fixed.

3 He arranged the year according to the bounds that he defined.

4 For each of the twelve months, three stars he fixed,

5 from the day when the year issues forth to its close.

6 He established the mansion of the god Nibiru, that they might know their laws (or bounds),

7 that they might not err or deflect at all.

8 The mansion of Bel and Hea he established alone with himself.

9 He opened also perfectly the great gates in the sides of the world;  
the bolts he strengthened on the left hand and on the right.

11 In its center also, he made a stair-case.

12 The moon-god he caused to beautify the thick night, and he fixed for it the seasons of its nocturnal phases which determine the days.

13 He appointed him also to hinder (or balance) the night that the day may be known.

14 (Saying): Every month without break, observe thy circle.

15 At the beginning of the month also, when the night is at its height,

16 (with) the horns thou announceest that the heaven may be known.

17 On the seventh day (thy) circle (begins to) fill,

18 but the half on the right will remain open in darkness.

19 At that time the sun (will be) on the horizon of heaven at thy rising.

20 (Thy form) determine, and make a (circle?)

\* A constellation.



- 21 (From hence) return (and) approach  
the path of the sun  
22 (Then) will the darkness return; the  
sun will change.  
23 . . . seek its road . . .  
24 (Rise and) set, and judge judgment.  
. . . the gods on his hearing.

This tablet, according to Mr. Smith, Lenormant, and Assyriologists generally, parallels the fourth of the creative periods of Genesis. But on comparison it will be seen that the resemblance is confined to the one fact that both speak of the sun, moon, and stars. As to all else the difference is radical. The tablet in Mr. Smith's version opens with the statement that all that the gods had established was delightful. This epithet—it is used also in the seventh tablet—corresponds, in Mr. Smith's opinion, to "good" in the story of Genesis. "Good," when applied to things without moral qualities, has but one signification; namely, fitness for their proper use or completeness. But delightful has no such meaning. It is only a synonym for "pleasing;" and when applied, as in the seventh tablet, to monsters, is simply burlesque. Professor Sayce substitutes "suitable," and Lenormant says "excellent." Both of these improve the sense; but either takes from the tablet what has been claimed as a proof that the Hebrews took their account from this source. But the difference here between Genesis and the tablet is more profound than a matter of words. In the former the Creator is represented as surveying his work and pronouncing it good. In the tablets there is no creator, but only an arranger, or arrangers, of what already existed. And it is not they who pronounce the mansions of the gods and the monsters "pleasing" or "suitable" or "excellent"—whatever the correct rendering may be—but it is the writer of the story.

Even in the order of its statements, the tablet is antipodal to Genesis. The one speaks of the stars first, then of the moon, and last of the sun. The other reverses this, and tells of the sun and moon, and then of the stars. In Genesis we read that God made them all. In the myth they are eternal. The creation of the universe—a beginning to the "everlasting hills"—was an idea to which the writer of the tablets had not risen. In his belief, Anu merely arranged the stars, and caused the

already existent moon to come from its place in the center of the earth, while the sun was in no way affected by him, or any of the other gods. The myth says that Anu established the year through observing the constellations of the stars. In Genesis the stars have no part to perform for our earth. It is the "great lights" that are to be for signs and for seasons, for days and years. In the tablet we read: "He marked the position of the planets in their courses, that they may not injure or trouble any one." How thoroughly this is saturated with the astrological notion then, and for centuries later, so prevalent, that the stars exert an influence over men for good or for evil! There is nothing like this in Genesis.

Nearly all the rest of the tablet refers to the moon and its duties. It is to beautify the night, and to make the month. To the moon the greatest prominence is given by the writer of the tablet, for to the Chaldeans the month was not only the most natural division of time, next to days, but, from its connection with religious ceremonies, the most important. Nothing, therefore, was more natural, and every way fitting, than that, in a cosmogony manufactured to meet the needs of their religion and their science, the month should occupy the most prominent place; and so it does in the Chaldean story, but in the Genesis account it is not even named. It is incomprehensible that a Hebrew, to whom the month was of as great religious importance as to the Chaldeans, should have copied their account and omitted all about that measure of time. What has been said about the character of the physical statements in the previous tablets applies with equal force to this. So far as they concern what all can see, they are commonplace platitudes. As to all else, they are absurd fables.

In the first few lines there is the setting forth of the beginning of an astronomy, or rather an astrology, which had noted the year, divided the stars into constellations, and traced the paths of the planets. This is of value as evidence that men had begun to study the heavens, and to record the results of their observations, but has nothing to do with any thing in the first chapter of Genesis.

The tablet also tells us of the moon, that "at the beginning of the month, at the rising of the night, its horns break through to shine in the heavens. On the seventh day it begins to swell to



a circle, and stretches farther toward the dawn." This is Mr. Smith's version. Professor Sayce's is almost unintelligible. I need not say this, too, has no counterpart in Genesis.

Unfortunately the rest of the tablet is so defaced that little can be made of it. Enough can be read in Mr. Smith's version to show that it tells something about the sun-god. But, according to Professor Sayce, it is doubtful whether any thing was intended to be said about the sun, except as to its position relative to the moon. Indeed, the Babylonians honored the moon more than the sun, even making the sun-god the child of the moon-god. It was natural, therefore, to say less about it.

The sixth tablet has not been found.

The seventh tablet. "This," Professor Sayce says, "is probably represented by a fragment found by Mr. Smith in one of the trenches at Kouyunjik." He translates it as follows. The differences between this and Mr. Smith's and Lenormant's versions are unimportant.

At that time the gods in their assembly created . . .

They made suitable (or pleasing or excellent) the strong monsters . . .

They caused to come living creatures . . .

Cattle of the field, beasts of the field, and creeping things of the field . . .

They fixed for the living creatures . . .

.. cattle and creeping things of the city they fixed . .

.. the assembly of the creeping things, the whole which were created . . .

... which in the assembly of my family . . .

... and the god Nin-si-ku (the lord of the noble face) joined the two together . . .

... to the assembly of the creeping things I gave life . . .

... the seed of Lakhamu I destroyed . . .

In this fragment is to be seen a slight verbal resemblance to one of the statements in Genesis. The gods, the myth says, made "cattle, beasts, and creeping things;" and Genesis says: God made "beasts, cattle, and creeping things." But if the authors of these two accounts were to speak of land animals at all, it is difficult to see how they could avoid that much of agreement. The latter part of the tablet is so badly mutilated, and, in its present condition, so nearly meaningless, that it calls for no remark.

There is an important difference which runs through the

two accounts, to which I have already alluded. It shows how widely their respective authors differed in the manner of thinking and speaking, the one of his God, the other of his gods. In Genesis the Deity is represented as announcing in advance his work in successive fiat—"God said, let there be," precedes each creative act; and when the fiat has been obeyed, God surveys his work and pronounces it "good." But all through these myths the gods are dumb. As blind forces they do certain things; but they utter no fiat, announce no purpose, speak no approval.

These are all the tablets that, with any great probability, can be said to belong to this series. There is, however, a more doubtful fragment which Mr. Smith thinks belongs here. He gives it, however, under reserve. Professor Sayce says: "It is more than doubtful whether it has any thing to do with the creation tablets. It seems rather to be a local legend relating to Assur, the old capital of Assyria, and possibly recording the legend of its foundation. Bit-sarra (the place spoken of in the inscription) or E-sarra 'the temple of the legions,' was dedicated to Ninip."\*

I copy the fragment here, that nothing of possible value may be omitted. I give Prof. Sayce's version. Lenormant says he knows nothing of it, and merely quotes Mr. Smith's rendering:

The god Khir . . . Si . . .  
 At that time to the god . . .  
 So be it, I concealed thee . . .  
 From the day that thou . . .  
 Angry thou didst speak . . .  
 The god Assur opened his mouth and spake to the god . . .  
 Above the deep, the seat of . . .  
 In front of Bit-sarra, which I have made . . .  
 Below the place I strengthen . . .  
 Let there be made also Bit-Lusu, the seat . . .  
 Within it his stronghold may he build and . . .  
 At that time from the deep he raised . . .  
 The place . . . lifted up I made . . .  
 Above . . . heaven . . .  
 The place . . . lifted up thou didst make.  
 . . . the city of Assur the temples of the great gods  
 . . . his father Anu . . .  
 The god . . . thee and over all that thy hand has made  
 . . . thee, having over the earth which thy hand has made  
 . . . having Assur which thou hast called its name.

\* Page 63, Chaldean Genesis. Revised Edition.

Whatever this may be, it has no connection with the first chapter of Genesis.

Mr. Smith styles this account "The Story of Creation in Days," and others have adopted the name. It is difficult to see the propriety of so doing. There is no allusion in it to days in connection with creative periods. There is nothing like the Hebrew order, first day, second day, third day, and so on. Indeed, the word does not occur in any sense, except once in the first tablet, where it says, when giving the origin of the gods, "Sar and Kisar were made, next. The days were long, a long (time passed), and then the gods Anu, Bel, and Hea were born of Sar and Kisar." Rev. Mr. Cheyne says, in his article in the *Encyclopedia Britannica*, that the day clauses in Genesis are interpolations, but of this he offers no proof. It seems only a random assertion to get rid of a difficulty in the way of a favorite theory.

To sum up the whole matter. The story in Genesis and that on the tablets have the following points in common: 1. The subjects treated of, namely, sun, moon, stars, earth, and animals of the land. 2. Cattle and beasts came into being by the act of a god. These points of agreement are so few and of such a character that it would be impossible to write a cosmogony without them. Hence they prove nothing. The differences between the two accounts are many and vital. The Chaldean is almost wholly occupied with the genealogy and mythical deeds of the gods; indeed, it seems intended for a theogony rather than a cosmogony. In the Hebrew this is all absent. It opens with God in existence, and the heavens and earth not in existence. The Chaldean is just the opposite. It opens with the heavens and earth in existence, and the gods are not yet made. The Hebrew represents God as the creator of the universe. The Chaldean represents the sea, a part of the universe, as producing the gods, and the gods not as creators, but merely as givers of order and law to a universe in which "order did not exist." The Hebrew represents God as announcing his purposes in a series of fiat. The Chaldean gods announce nothing. The Hebrew represents God as himself seeing the things done and pronouncing them "good." In the Chaldean the gods utter no verdict of approval; where it does occur, it is the writer, and not the deities, who pro-

nounces the mansions "suitable." The Chaldean tells of a time when order did not exist; the Hebrew tells of no such time, but every-where represents matter, like a disciplined cohort, moving to the word of its commander. The Hebrew tells of a first day and night. The Chaldean regards the series of day and night as eternal. The Hebrew is divided into stages of progress separated by numbered days. The Chaldean knows nothing of numbered days. Genesis makes the year to depend on the two great lights. The Chaldean makes it depend wholly on the stars. In Genesis the stars are barely mentioned. In the Chaldean account they occupy the most prominent position. In Genesis, chapters one and two, the month is not so much as named. In the myth the month is the chief measure of time.

These differences, I submit, are not only profoundly important, but are of such a character as to forbid the belief that they are the result of the editing, by some skillful monotheistic *rédacteur*, of the story of the tablets. There is, in the story which we have, nothing from the first tablet. The second fragment, which tells the reader that the foundation of the caverns is made of rock, has left no trace of itself in the Hebrew account. The third recovered tablet tells of a god who made stairs and bolted gates, or made a boiling from which the moon arose. That ancient *rédacteur* has not incorporated any of this, nor, indeed, any part of what is on the tablet, into the story which we have in our Bible.

In the next recovered fragment there seems to be a statement that the gods made cattle, beasts, and creeping things. A similar statement is found in our Genesis.

And this is all.

Of the three requirements to prove the Chaldean inscription the source of the Hebrew story of creation, the first, priority, is very doubtful; the second, identity of subject, although questionable—for the account on the tablets seems to be intended for a theogony instead of a cosmogony—may be admitted under protest; while the third—identity of statement, order, and thought—is wholly lacking.

*O. Mearns*

ART. II.—THE LITERATURE AND THE PRESS OF THE  
METHODIST EPISCOPAL CHURCH.

METHODISM has always had a literary as well as a religious creed. While its primary work has been soul-saving, it has never believed that "ignorance is the mother of devotion." Inspired dullness or mere intellectual receptivity has never been taught by it. Methodism has been an expression of faith especially marked by a religious life, a conscious experience, and by emotional power, yet it has always held that Christianity appeals to reason, stimulates thought, patronizes literature, and seeks as its ally practical intelligence. It has been its wont to challenge the most thorough investigations of science and philosophy; and has welcomed the inspirations of literature and invention, that the feebleness of their opposition or the value of their co-operation may be revealed. It has never been afraid of the discovery of truth, and has uniformly encouraged its members to read and study, as well as to pray and testify.

Methodism has always recognized the fact that the ideal Christian is symmetrically developed; that Christ, when upon the earth, exerted his curative power upon body, mind, and soul, and it believes that he provided for all these a redemption from the effects of the fall; that he came to save man as man, and that the development of the *entire* man—heart, head, and hand—makes up the ideal man and the ideal Christian. The student of Methodism well knows that it has guarded against the fanaticism of mere emotional excitement on the one hand, and a cold, formal, and merely theoretical expression on the other. We know the reputation of Methodism among those not fully sympathizing with its polity or its expression of a religious life has not always been in accord with this view. Methodist literature, equally with American literature, has been the subject of unfriendly criticism. English critics have often tried to disparage American literature, claiming that after one hundred years of history we had none worthy of the name. If the charge were true, it would not be strange. A great literature is the product of time and of leisure; England has had at least five centuries of effort, America but one, and in that short time our people have had enough to do aside from the develop-

ment of a literature. They have had to redeem the land from barbarism, to fell extensive forests, to break the virgin soil, to build great cities, to open ports and rivers, to discover and work mines, to construct highways, and to originate and develop machinery for every form of industry. Surely it would not be strange if America had not been as successful as the mother country in the world of letters.

Methodism has given marked emphasis to evangelistic work. It has gladly carried the Gospel to the educated and the wealthy, but as gladly to all men; men the most impoverished and unlettered. It has followed the axman to the woods, the hunter to the camp, the miner into the bowels of the earth. It has preached the Gospel to the frontiersman before his cabin was erected, and brought the sunlight of divine truth to his heart before the sun rays could penetrate the forest in which he was trying to build a home.

Had the Church not produced a literature, it would be easy, because of the magnitude of other work done, to account for the omission. But it is a sound principle that scholarly criticism, disposed to fairness, will always recognize growth of mind whether it be manifest in books or in affairs. Let the mind of both America and Methodism be judged by this principle—let their *achievements* speak for them.

A writer in the *Edinburgh Review* said, recently: "There is a poetry of the past, of the mountains, of the seas, and of the stars, but a great city seen aright is tenfold more poetical than them all." Professor Phelps says that the Pacific Railroad is a poem in act. We may say that our country, in the heroism of its pioneers, in the strides of its civilization, and the development of its resources, presents a growth and grasp of mind around which scholarship will yet gather with imaginative reverence. So the achievements in Methodism are poems in act. The intellectual activity and force they manifest challenge the respect of the most critically exacting. They reveal vast quantities of brain power as well as heart power. The organization and method of work, the adaptation of means to ends, the mastery of obstacles that lay in the path of success, the skillful execution of plans undertaken are so many illustrations of awakened strength; of quickened, stimulated, and applied intellectual activity.



But, to carry this parallelism one step further, it is but just to say that both America and Methodism have each a literature notwithstanding their attention to material affairs. The literature of each claims consideration because of its intrinsic merits, at least in most departments. Candor will compel us to admit that American poetry does not favorably compare with the radiant constellation of English poets. The American temperament is not yet poetical, our civilization has not yet reached the poetical stage of its development, our history is not old enough to create for itself poetical enthusiasm. The American Milton has not yet appeared to write our epic. American lyrics do not glow and burn with all the fire, passion, and human expression of those of Robert Burns. The American sonnet in philosophic thought and poetic fervor does not rival the sonnets of Wordsworth. Our attempts toward dramatic literature bear no comparison to the masterly touch of Shakespeare's hand, though we have material equal to that used by English bards. But in history, in essays, in prose-fiction, in forensic and parliamentary eloquence, in the literature of the pulpit, America is the peer of the mother country.

Now, if the term literature be used, as it often has been used, in a very restricted sense, either to denote the pursuit of writing or to include simply what is called *belles-lettres*, or polite literature, we cannot claim for our Church great prominence, and we do not make the concession regretfully. But when the term is used to include writings that bring practical intelligence, and healthful molding influences to character and conduct, then we are authorized to say that Methodism has a literature which, in magnitude and variety, in vigor and compass of thought, in ability to satisfy intellectual hunger, in adaptation to the proper wants of a people, in its awakening influence and inspiring force, must commend itself to all who are candid as well as critical.

Our Church from the first sympathized with, and sought for its people, literary advantages. Not only religious knowledge but intellectual culture has been and is the aim of Methodism in fulfilling its world-wide mission of good to man. Its literary creed has been founded and maintained on the best of underlying principles, whereby the religious development and happiness of each member is the more certainly and completely

secured. Society is advantaged in proportion as the powers of the individual citizen are matured. And in the divine economy consecrated intelligence and intellectual activity are among the means of the Church's equipment. A communion having a special mission to the masses will not seek to give the best expression of religious life, loyalty, and fidelity, independent of the intellectual awakening and instruction of its adherents.

The literary creed of the Church is best illustrated by its literary enterprise and success. At an early day Wesley determined to use the press as a co-ordinate arm of power in his evangelistic work. The English Wesleyan Book Establishment was founded in 1739, within ten years after a few students of Oxford University formed a society for the more careful study of the Holy Scriptures and for mutual spiritual improvement. In 1789, within five years after the organization of the Methodist Episcopal Church, its publishing house, strangely entitled Book Concern, began what has since proved to be a wonderful history. But the appreciation of the importance of the press was manifest years before the organization and dates here named. Wherever Methodism had extended, the fathers, both by precept and example, were zealous either in the preparation or diffusion of a religious literature and other forms of useful knowledge.

Why did Wesley use the press? To his practical mind it at once became apparent that evangelistic Christianity not only *awakens* intellectual activity but must also supply the demands, the cravings, of that activity. He also saw that popular literature was tainted with a flavor unfriendly to religious development; that the press was a necessity to fortify the Church in its progressive work, and to defend it against the attack of its enemies; and that the press, rightly conducted, was a co-operating evangelizing influence in the work of the Church.

The fathers of American Methodism soon saw not only these same needs existing in this country, but also the imperative necessity of an intelligent, moral citizenship. The Methodist Episcopal Church was organized soon after the close of the Revolutionary War. Then began the mighty exodus from the old world of the uneducated populations. These, combined with our native population, made it imperative that they should be educated and religiously trained in order that the



nation might suffer no harm. "It is to the honor of Methodism, as it was congenial to its republican sentiments, that it at once began to supply the intellectual and moral needs of both the emigrant and native populations;" and while the political fathers have proclaimed the universality of the rights of man, the pulpit and press of Methodism have proclaimed with unwonted emphasis the doctrine of universal redemption. The enterprise and aggressive spirit of the Church in its literary ventures are manifest in the circulation of its literature. It has bridged the gap between the publisher and the people. The clergy first saw and felt the need of a literature. They established facilities for its publication; they assumed the necessary risks and became responsible proprietors; their pens have produced most of its volumes and periodicals, and they individually and directly have carried it to those for whose comfort and enlightenment it was designed; and in this way the Church has produced and distributed a literature in harmony with its "doctrines, usages, economy, and mission."

A few general statements will indicate the magnitude of our Church's literary enterprise. It is seen, first, in the difficulties our publishing interests have overcome. They have withstood and prospered in spite of poverty, debt, controversies, unfriendly criticism, change of business location, fire, and division of property. Second, in the financial gains of these interests. They began on six hundred dollars of borrowed capital; now their assets amount to nearly or about three millions. This large sum could have been doubled if the annual income had not been taxed by manifold Church demands. These publishing interests began in rented property in obscure localities, now they own palatial blocks on the highways and broadways of trade in the great commercial centers. Third, in the growth and distribution of our literature. The first catalogue of our Book Concern was a single leaf, six and a half inches long and one half as wide, and contained a list of twenty-eight books and pamphlets. The last catalogue is a royal octavo, containing the titles of several hundred volumes. The books of the first catalogue were mostly, if not all, of English authorship. Now there are hundreds of American ministers, laymen, and gifted women, writing books and contributing to our periodical press. One generation passed away after the organiza-

tion of the Church before our periodical literature had a successful beginning. Now our several official weeklies aggregate a circulation of more than two hundred thousand copies, while the amount of our missionary, Sunday-school, and tract literature is almost beyond intelligent belief. All this, as has been said, "Is a monument of the enterprise of the ministry, an honor to the Church, a masterly defense of the general intelligence, literary tastes, and reading habits of our people." We might add, and, we think, ought to add, to all this the unwritten literature of Methodism. The expression, "unwritten literature," may seem paradoxical. But Professor Phelps has said that thought moving other minds at the will of him who utters it is literature; or, that whatever is power in thought, as expressed in language, is *literature*; and he deliberately affirms that the weightiest literature is *spoken*, not written. This is evidently true of Methodism. Very little, comparatively, of its thought—of its forcible, effective thought—has ever found its way to the press. The extempore habit of preaching, the exhortations inspired by great occasions, the constant study of adaptation to new audiences and demands, and the intellectual quickening and concentration resulting from the people's sympathy, and, above all, from the Spirit's leadings, have called forth the most expressive and effective utterances that ever fell from human lips. It is said that Walter Scott talked more poetry, and Edmund Burke more eloquence, than they ever wrote. We venture to say that Methodism, because of its peculiar genius, spirit, and work, has talked or spoken more truth, more original, comprehensive, penetrative, and persuasive truth, than the authors of all its books and periodicals have ever written.

The fathers were students of one book.\* They read others, but the reading was designed to lead to a more clear comprehension of the Bible.

They were students, too, of subjects, of leading subjects, and to these they gave exhaustive study and full development of treatment; and to all controverted questions involving Bible study they gave the most careful, if not always the most scholarly, elaboration. The ecclesiastical controversies led to the most patient and attentive research, the most precise forms of

\* The Higher Critics deny that the Bible is "one book." What would the fathers say?—EDITOR.

statement, and the most logical presentation of argument. It is no disparagement to sister denominations to say that Methodism has been unequalled in the power of its unwritten or unpublished literature over the masses.

The organization of the Church Lyceum at the General Conference of 1876 is expressive of the increasing interest Methodism has in the mental improvement of its people. By this action it is made the duty of the Quarterly Conference of each Church society, wherever practicable, to organize a lyceum, and for it to provide a library of text books and reference books, and to popularize religious literature by reading-rooms and otherwise. The Church is made the teacher, or the supervisor of the teacher, of the people, that they may be stimulated to grow in knowledge as well as in grace.

#### SOME CHARACTERISTICS OF METHODIST LITERATURE.

1. Methodism has furnished a literature of substantial and permanent value. President Porter has divided religious books into four classes: the good—meaning the very good; the goodish, the good for nothing, and books which are worse than nothing. We have no doubt that a thorough sifting process would find each class represented in Methodist literature. Examples of the last class are exceedingly rare. Of the *good for nothing* class we certainly have some; of the goodish class by far too many; but we congratulate ourselves that in the good (the very good) we have cause for rejoicing. Methodism, born in a college, and cradled by men eminent for learning, has always had in its communion writers of ripe scholarship and original thought. Theologians of eminent rank adorned its earliest years. Giants in controversy have appeared all along the line of the past, and to-day writers of acknowledged ability are productive in the fields of theology, biblical exegesis, philosophy, and metaphysics, as well as in the easier departments of literature; writers who are read and studied with reverence by the most thoughtful of all the Churches, and of the land.

The subjects treated, as well as the ability of the writers, characterize our literature as one of high grade: subjects involving the great questions of the divine character—His relations to man and his purposes concerning man, and man's nature, duty, and destiny. It has been more than intimated that a truly

evangelistic Church, a people earnestly religious, can produce only an inferior literature, if any at all. Upon the other hand, the history of religious literature shows that it degenerates as religious earnestness decays. It is only when a fervent faith and an ardent zeal have aroused man's noblest energies in the contemplation of the highest themes that eloquence becomes overpowering, poetry sublime, and logic irresistible.

Methodist literature in its best form is one of *inspiration*, not made to order. It is one of originality and freshness. Its authors have the stamp of individuality, and have stimulated the thought of the Churches; and educational enterprises and intellectual activity have followed in its wake.

2. Methodism has a symmetrical or well-balanced literature. We do not mean to say that all forms of literature have an equal place; but we mean to say it is not meager in any department which a Church is expected to produce. The theological, biblical, doctrinal, historical, biographical, devotional, and periodical forms have been brought to some degree of maturity. But what we mean to say further is, that Methodist literature has the true elements, many of the most *commendable* elements, of English literature; elements that distinguish English from continental literature. For example, it has an aversion to extremes of opinion, it revolts from excesses, opposites are well balanced in it; it never surges this way and then that, as if the Church had run mad for want of mental ballast. The different departments of church work in their utterances have not been in conflict. The same theology and morality have been taught in our schools of learning, fostered by our pulpits and press, and sung in our hymnology. In all these many lines Methodism teaches the same lessons of truth, exalts both the moral and intellectual, moderating all passionate opinions, and restraining all unhealthy tendencies.

3. Methodism has produced a *popular* literature, a literature for the people. The burden of its mission has been the training of *all* the people. If it had sought simply to produce a literature perfect in style, attractive in imagery and eloquent in feeling, its literary reputation might have been greater; but it has preferred to be clear in statement, convincing in argument, spiritual in tone, and practical in application. It has sought to advantage the many rather than to gratify the pride of the few.

The works most elaborate in thought are written with a simplicity and transparency that make them pleasing and profitable to the people. Its literature must be acceptable and adapted to the great commercial centers, and also to the isolated frontier mission. It must, therefore, have great variety of form and of kind. Its many publications in the departments of theology, biblical interpretation, history, biography; in the literature of devotion; and of sacred song; the many Sunday-school helps; the publications growing out of the great Chautauqua movement, the tracts that fall from our presses like leaves from the trees in the autumn season; our periodicals, from the stately *Review* to the Picture Lesson Paper; the works of fiction, that we trust are taking the imagination of our young people out of the realm of passion, and leading them into the realm of pure entertainment and healthful instruction, show how well the Church has studied and responded to the wants of its people. As one of our general superintendents has lately written:

The wants of the people have been fairly met with publications for awakened sinners, for young converts, for advanced Christians, for the closest students of the Scripture; we have books for the preachers, for the people; books for the churches, the home, and the Sunday-school.

The wisdom manifested in the preparation and publication of a literature for the people merits the highest consideration. The secular press seeks the popular ear, and its subject-matter and methods of presentation do not always contemplate the instruction and elevation of the reader, but too often his mere temporary entertainment. Fiction has often been written and published simply to secure a market, and to secure that end it has been made to comprise startling adventures, sickly sentimentalism, fanciful and romantic pictures, and the suggestion of prurient images. Sometimes other departments of literature have sacrificed a reverent tone and healthful influences to a wide circulation. Science and philosophy have made every attempt to simplify their teachings and thereby reach the populace. A popular literature is in circulation, and if the Church desires to be heard, to stimulate the good and to counteract the bad, it must adapt its teachings to the needs of the great populace. It is the office and function of the Church to furnish reading-matter that will deal with the realities of daily living, that

will set forth the legitimate results of virtue and industry, and that will secure attention to the great and grand problems of human existence and destiny.

4. Methodism has produced a literature of power as distinct from a literature of knowledge only. De Quincey, in his admirable essay on Alexander Pope, has clearly expressed the vital distinction between a literature of knowledge and one of power: "The function of the former is to teach, of the latter to move. The one is a rudder, the other a sail."

To illustrate his meaning he inquires, "What do you learn from Milton's *Paradise Lost*? Nothing at all. What do you learn from a cookery-book? Something you did not know before." What you owe to Milton is not knowledge but *power*. He brings quickness to your pulses of feeling, and expression to your conceptions of the infinite. His burning thoughts are so many steps upward. Methodist literature has always striven to reach the heart and inspire the life; its primary object has been to exert a molding influence upon the moral nature; it has sought not so much to give it instruction as impressions and impulses, the application of knowledge rather than its impartation. Its burden has been to broaden the views and feelings of the people, to spiritualize the mind, to create an active sympathy with the enterprises of the Church, to beget a wise adjustment of its resources, and to stimulate activity. Much of our literature is not formally religious, but it all breathes a Christian purpose; it recognizes Christ as the object of trust and reverence, and is pervaded and controlled by ethical faiths and emotions. It always suggests the lesson of "hope in adversity, resignation in affliction, penitence for transgression, forgiveness under wrong," and breathes a desire to reform the vicious and a charity in judging of the motives of men. Such a literature is not so much a revelation to man as an inspiration. The power of our hymnology is a point in illustration. Robert Southey said that, of all the hymns of the English language, "none are more devoutly committed to memory and more frequently repeated on death-beds than certain hymns of Charles Wesley." Says Dr. Dorchester:

Methodist hymnology has done a broader service than that. When the Methodist pulpit has proved the power of men to repent, then the great congregation has caught up the thought, as



if moved by the baton of an angel in the skies, and echoed and re-echoed it in hymns which have borne up the faith of souls as on the wings of the wind. Where, in comparison, are our thundering organs and our surpliced boys posing in dim cathedrals, and where are our puny quartets performing before dumb assemblies?

The experience of our people, as recited to each other, has always shown how deeply their hearts have been touched by the hymns of the Church. These have marvelously moved their spiritual natures and voiced their divinest impulses. In them are many gems of literature; and of all the forms of literature they become most easily familiar to the mind and engraven within it. The mind readily recognizes them as the record of its deepest convictions and of the heart's richest experiences. They express and become a part of the people's life, national and individual. Their subtle and spiritual power will go where nothing else will, and will awaken memories and create holy desires and purposes when other agencies fail.

5. We note its catholicity. Our publishers have always striven to supply a literature suited to the needs of the people.

They have designed to disseminate an American theology, and have been equally as earnest to extend as widely as possible an unsectarian evangelism. To aid this they have drawn from any source that would best accomplish the end in view. Many books named in our catalogue have not been written by Methodist pens. Methodism has been glad to recognize and circulate any book within the limits of religious literature that it regarded as especially adapted to spiritual instruction and training. Many of its publications are not from American minds. The choicest writings of English authors are made available to our people. Again, our Book Concerns have not published all the books written by Methodist authors. Many of our writers in various departments of literature, for special reasons, have found publishers outside of the Church, and, perhaps, have thereby more fully acquainted the general reading public with our literary productions.

As evidence of the catholicity of Methodist writers and publishers, we call attention to one or two representative works.

Dr. Nadal, writing, some twenty years ago, on McClintock and Strong's Cyclopædia, clearly illustrates the point we are attempting to make. He calls attention to the remarkable

breadth of the work, extending, as it does, the sphere of theology to the inclusion of even non-Christian beliefs. He also shows how modest are the spaces devoted to great Methodist names, such as Bishop Asbury and Dr. Bangs—among the greatest names in Methodist history—while many names from other communions have been rescued from oblivion by a very generous treatment. A reviewer of Stevens's *Histories* says:

Great candor, fairness, and catholicity are manifest on every page. However exultant the strains which record denominational successes, of asperity there is not a line, of bigotry there is not a word.

Methodism, perhaps, has seemed sometimes to greatly enjoy its own religious and literary prosperity, but it has ever had words of warm appreciation and hearty recognition of the achievements of sister Churches.

6. Its literature has always been identified with moral reforms. The ministers of the Methodist Episcopal Church have always been in advance of public sentiment on any questions agitating the Church and country. They have been the proprietors of the Church press, and have insisted that it should have no uncertain sound as to slavery, intemperance, Sabbath desecration, an impure literature, etc. It is not possible to measure the potency of Methodist periodical literature in the development of American civilization. It has always been in constant conflict with prevalent systems of wrong and popular vices. It has never permitted them to be "let alone." It has been persistent in agitation, and bold and uncompromising in tone. It has constantly striven to instruct the public mind, to arouse the public conscience, to challenge investigation, and to stimulate thought. It has subsidized the ablest pens of the Churches and country in exposing and characterizing the centers of iniquity, and has poured in upon them the light of searching examination and of free speech. In its moral issues have always had a bold champion and a faithful advocate.

#### SOME OF THE RESULTS OF METHODIST LITERATURE.

1. It has gathered up and concentrated theological discussion at the foot of the Cross. To-day the thought of the religious world revolves around the person and work of Christ. Books without number are written by the best minds of all the



Churches, and by some of no Church, to set forth his character and mission. Popular attention, through the literature of all the Churches and even in much that is secular, is turned toward Christ to a degree never known before. The tone and trend of thought in the research and discussion of the present did not characterize the past. This great change is as largely due to the teaching of Methodism and its practical presentation as to any other cause. While systematic theology has not been regarded as the most prominent department of our Church literature, there has always been enough of it to eliminate the fiction of a limited atonement, to defiantly and exultingly proclaim the freedom of the human will and a free, universal redemption, and the privilege of a personal experience in the deep things of God. All this brought men to feel that Christ was a necessity to them, and, because a necessity, a reality; and has given a ring of gladness to the thinking, the talking, and the writing of this generation.

2. Methodist literature has given a greater completeness to church organization and work. When the time for the Protestant Reformation came the invention of the printing-press made the work of Martin Luther a possibility, and the improved printing-press made the work of John Wesley practicable. He was seer enough to see in advance the fortifying, inspiring, and aggressive influence of the press in the work of the Church. The official press has made clear the creed, the polity, and purpose of Methodism; it has brought its readers into sympathy with the great enterprises of the Church; it has inspired great pecuniary and philanthropic benevolence; it has seconded with the weight of the Church's authority the teachings and plans of the pastor; every great reform and beneficent issue is largely its product; the growth of our benevolences has always been proportional to the circulation of its publications, especially the members of the *Advocate* family; the press has stretched its Briarian arms to innumerable weak localities, and made them practically independent in their growth; it has brought to their frontier fire-sides, budding Sunday-schools and missionary societies the needed helps and counsel, and as its teachings have been scattered abroad the Church has moved forward to the evangelizing of the people. Thus the pulpit and the press go hand in hand. Thus while

the minister cries aloud and spares not before the great congregation, the leaflet, the tract, the biography, the hymn-book, the periodical are working away with silent but strangely effective power. With the pulpit and the press every society is fully equipped for independent yet related work. One of them without the other may chase a thousand, but the two, jointly, can put ten thousand to flight. The power of each is increased fivefold by their union.

3. Methodist literature has been a great antidote to pernicious literature. The former has kept the latter out of many homes; often has displaced it where found, and restrained the injurious tendencies of what was allowed to remain. The warfare has been long and severe, and the victory not yet complete, but what would have become of our people if the antidote had not been found and applied? The writing, manufacture, and circulation of a pernicious literature are a crime worse than the opium-trade forced upon China, or the liquor traffic into Africa. Writers cater to, and seem to develop, a vitiated popular taste; the greed of publishers closes their eyes to the character and influence of their productions. Our feverish American life, loving excitement and the marvelous, seeks a compound of sensational and blood-curdling stories, or of sickly sentimentality, impure imagination, and inflamed passion. The country is flooded with books that appeal to the worst element of depraved nature. They are in our book-stores, in the street news-stands, in the railway-car and every-where.

The question has often arisen, Why are so many Christian homes blighted by unfortunate sons and daughters? The novel, of taking title and exciting story, furnishes in many cases an answer. But while our secular press has teemed with books and papers of an immoral cast, Methodism for an entire century in this land has been sending forth a constant stream of entertaining and instructive Christian literature. The Church has laid a contribution upon its best writers, and upon many of other Churches, and through them has reached a multitude of young people, putting its impress upon them in the plastic period of their life, enlightening, entertaining, elevating, and blessing them.

4. Our press system has given the Church a more complete connectional bond and a greater degree of uniformity in tone,

spirit, polity, and teaching. This is a work the pulpit cannot do equally well. Methodism has extended over a wide territory, differing greatly in degrees and forms of civilization and in exposure to strong operating influences. Our press system, reaching weekly every part of the Church's field, is controlled by the same central authority and is responsible to it. It advertises the same facts of general import, discusses the same current questions, informs its readers of the same enterprises, and brings them all into sympathy with the general work of the Church. Our Sunday-school helps seek the entire Sunday-school army, asking the attention of all to the same subject-matter, comments, doctrinal statements, and practical lessons. As far as the issues of our publishing houses extend, Methodism will not be diverted from its true character or lose its identity. The diffusion of knowledge throughout the length and breadth of the land has resulted in valuable literary productions. It has awakened and developed productive literary effort in all parts and departments of the Church's activity. Our Church has been so connectional it is difficult to speak of what may belong or may be due to any one State, Conference, or locality.

One word as to the scholarship of Methodist literature. From one or two things that have been said it may be inferred that scholarship has not been demanded or utilized in producing a literature for a people so widely scattered and differently conditioned. It has been correctly said that Methodism is an anomaly. It originated with men of the largest culture; but in much of its history its chief influence has been over the masses. Its ministry has not generally been classically trained; but it has produced rare scholars and ripe divines. It has issued many publications looking to immediate results and claiming no permanent place. Yet in all its history it has brought forth books remarkable for their breadth of view, erudition, and diction. The literary work of its founders has withstood the searching criticism of a century. Its Bible Commentaries have been recognized by all the Churches as having a place among the standards. The many voluminous commentaries of these later years have not displaced those of Dr. Adam Clarke. In breadth of learning, power of penetration, clearness of insight, depth of realization, and forcibleness of expression, Dr. Whedon has by consent the first place. *The History of*

*Methodism* and the *History of the Methodist Episcopal Church* could never have been produced by any mind save one of scholarly attainments and habits. It has been written with a clearness of narrative, a vigor of style, a comprehensive grouping, and a philosophic view that equal the works of Macaulay. One, whose critical mind has hung over every line of these histories, pronounces their author more rich and polished in diction than Motley; as philosophical and comprehensive as Bancroft; more vigorous and soul-stirring than Prescott; more accurate and logical than Draper, and in the "great quality of fervid heartiness" as excelling them all. Among ecclesiastical histories it is surely without a superior, if not without a peer; and it will claim and secure a place among the great literary achievements of the century.

McClintock and Strong's *Cyclopædia* is without a rival in the wideness of its range and in the fullness and variety of its topics. True, it has appropriated the researches of the past, but has, in addition, more original matter than any like preceding work. It is a treasure-house of information on all ecclesiastical subjects, and will not be easily surpassed in extent or utility. Thorough scholarship, broad learning, mature culture, painstaking research, and exhaustive treatment characterize the entire work; and the practical wisdom manifest in its general plan, convenient arrangement, and superior execution, is without a parallel. It is a work of American Methodism and scholarship, compelling the respect of the most exacting criticism, and proving a necessity to scholars every-where.

The *Library of Biblical and Theological Literature*, edited by Dr. Crooks and Bishop Hurst, as its successive volumes appear is placing all students under increasing obligations to its editors and writers. It is surely furnishing "a compendious apparatus for study." The volumes that have already been issued show mastery in research and vast erudition. They embody the most curious and antique learning with the results of the latest investigations. They furnish a vast armory of truth, and make exceedingly rich contributions to sacred literature.

In the departments of philosophy and metaphysics Dr. D. D. Whedon, Professor Bowne, Dr. J. B. Wentworth, and others have shown a grasp and penetration of thought and a power of analysis and expression that make them foemen

worthy of the steel of the ablest thinkers and writers of the age. Representative authors and workers in other departments of literature might be named, but we forbear. The history and work of the *Methodist Review* are expressive on this point. It is the oldest of our periodicals. It has always been most aggressive in the work assigned to Reviews. Its pages uniformly contain a very concise, vigorous, and elaborate treatment of living current questions. Its circulation has shown that our ministers and people have not been inattentive to subjects requiring laborious investigation and varied learning. Its editorial management has been characterized by keen insight, ripe scholarship, and a broad catholicity; and its contents, spirit, and influence have compelled recognition from sources the least willing to bestow it.

#### THE POSSIBILITIES OF THE FUTURE.

As we look into the future, what questions arise! The great question is not how great a literature, but how far can and will the Church make literature the ally of its work? Possibilities are always to be measured by two things—the advantages or opportunities afforded, and the services demanded. The advantages are certainly inspiring. The Church has now the largest religious publishing houses in the world. They are established in the great commercial and radiating centers of the country. They have twelve thousand proprietors, distributed all over the field, who act as agents; they have already a patronage, capital, and income that enable them to command the services of the ablest pens, and to issue books and periodicals at prices that will render them accessible to all. The Church was never so well prepared to meet the injunction of Wesley—to make cheap prices and sustain them by large sales. The service demanded is twofold: first, to our own people; second, to the country at large. Our own people are an intelligent, reading people. Some literature will occupy their attention, control their tastes, and modify their character. In proportion as they read our own literature they will be loyal to Methodism, true to its genius, actively co-operating in its work, and generous to its benevolences. But the interests of the entire country demand the religious press. The people have a right to reading-matter that is not only entertaining, but reading-matter that is

true to life; that is helpful to morality and reverential to Christianity. Good literature is an imperative necessity to a country where every man is a sovereign.

This is an age of periodical literature. The secular press seems to have reached the golden age of its prosperity. Its influence has been both eulogized and censured. It is in some instances characterized by literary merit, moral integrity, and healthful influence. But alas! it too often seems to be simply the sources through which the filth of society flows into the public mind. The *Nation* said some years ago that the duty of the press was threefold: to publish accurate news, to publish no false news, and not to color the news to suit editorial taste. What shall be said of the press, judged by this standard? As says the same journal: "News is an impalpable thing, an airy abstraction; to make it a purchasable, merchantable commodity, somebody must collect, combine, and clothe it in language. Its quality and value depend on the men who do this work. Some men are accurate, painstaking, true to the facts; but many, even many most prominent men, are not so. Honest accuracy, exact truthfulness, are often considered inferior to smartness, spiciness, and enterprise. The reporter is sent out to gather as much as others; as much as possible. If his professional ambition should lead him to listen behind doors or beneath windows, or stealthily to secure private confidential correspondence; to praise and puff a charlatan or a pretender into notoriety and success; to vilify the pure and good—he is too often regarded as smart, shrewd, and successful, rather than as a vilifier of society and a corrupter of morals. This is to live, and to teach others to live, no better than the criminal code requires, or pecuniary interest demands.

It is the function of religious journalism to teach that righteousness exalteth a nation while sin is a reproach to any people; to teach that virtue *is* virtue and vice *is* vice. May the Methodist Episcopal Church, so richly endowed in its facilities, agency, enterprise, financial and literary ability, be governed by wise counsels, and prove worthy of its marvelous possibilities!

W. F. Whitlock



## ART. III.—THE HISTORIC EPISCOPATE: A SYMPOSIUM.

## THE HISTORIC EPISCOPATE.

UNITY itself is dead, or carnal at the best, if the spirit of unity be wanting. Hence the spirit of unity is precious and fulfills the law given to all Christians, so far as the individual is concerned, if he makes himself in no wise responsible for the divisions of Christendom, and does all that in him lies to restore that primitive unity which answers to the requirements of the Master. The organic unity of a body—of a “whole body”—is the requisite for effective work and progress of the Christian army against the “world lying in the evil one.” Thus only shall the world believe that the Son of God is sent by the Father for its salvation.\*

The Primitive Church realized this ideal from the period when “the disciples were called Christians first in Antioch.” The spirit of unity (so forcibly outlined in Acts ii, 41, 42) was predominant for ages; and to violate unity and create a schism was recognized as a sin against the Holy Spirit. This fact must not be entangled with the fact that, from the first, schisms were generated. The point is, that unity was the recognized law of ecclesiastical life. When Athanasius stood “against the world” there were practical blunders as to truth, but the law was recognized in principle, so that unity was only functionally disturbed; the body was sound and returned very soon to healthful vitality. The spirit of unity in every healthful Christian heart responds to a law of the Gospel which operates for the restoration of organic unity now; but only the Spirit of God can effect this great restoration. It is something not to be worked out by man’s wisdom; but let the spirit of Christian unity be revived, and the Spirit of Christ can surely bring about a universal conformity on the part of his children to what he himself commands. It is in this hope that I enter upon a subject the godly and charitable discussion of which must lead to good results.

It has been the successful stratagem of the enemies of the Reformation to credit it with the divisions of Christendom,

\* St. John xvii, 21.

and thousands, disgusted with these divisions, have blindly "leaped in the dark," and landed in Rome to escape from the evils of schism. Such a leap had been emphatically out of bad into worse, for (the *fontes et origo malorum*) the fruitful parent of all these disorders is the Paparchy itself. I say the *Paparchy*\* with emphasis, as differing from the papacy as it first appeared in Boniface III. In its first form, as it still recognized the canons of the great Councils, it could not enforce any *supremacy*. It was held by those canons to a mere *primacy of order*, and all the Easterns, with many bishops of the West, † knew how to resist the aggressions of Rome by an appeal to canons and councils. The "Decretals" were forged to break down the whole system of the Councils and to frame a new canon-law for the West, when organized by Charlemagne into an empire separate from the East. On these forgeries Nicholas I., in the ninth century, took his stand, and assumed a "supremacy" to which the East indignantly refused submission. But the East was historically the *matrix* of the Church, and the schism of Nicholas damaged not them, but the Latins. To help himself he created the unscriptural theory of Petrine supremacy and the fable that this was perpetuated in the Roman See. From the intolerable confusions and inextricable errors generated by the schoolmen to sustain such pretensions came all the divisions of the Reformers. Their system had so perverted all true and primitive ideas of the Church, that, in the great struggle for fundamental truth and righteousness, there was little thought of the frame-work in which the truth was originally enshrined. He who made the body of man for the human spirit was not less the author of a similar system to embody the vitality of the Church. It was the mystical body of Christ. Not for a moment should this historic refutation of papal arrogance be forgotten. History convicts the papacy of creating and fomenting almost all the divisions of Christendom.

The great expounder of the original synodical system of visible unity is Cyprian, the martyr-bishop of Carthage. He knows nothing of any papacy, but accepts the Canons of

\*The historic importance of this distinction is illustrated in the *Institutes of Christian History* by Bishop Cox, a manual published by McClurg & Co., Chicago.

† Notably by Hincmar of Rheims, who resisted Nicholas, and founded the historic school of "the Gallicans," which exists to this day.



Nicæa, which recognized certain apostolic sees (four in the East and one in the West) as local centers of church discipline and order.\* Among these none was superior, none inferior; nor was there any inequality thereby created among Christian bishops as such. The sees of Rome and "New Rome" were first and second on the list, for no other reason than that they were the capitals of the empire—its great centers of resort; a reason expressly stated in the canons that created them and endowed them with a co-equal *primacy* of order only, and no confession of any *supremacy* whatever. Such an idea was unheard of and unthought of. Cyprian's great canons† were that (1) the apostolate was a unit, expressed in the gift of it as such to one of the apostles first; and (2) that this unit was equally lodged in its integrity with each apostle, as expressed by the same gift to all the other apostles, without any difference or inequality between them. Hence (3) all Christian bishops, as derived from these apostles, hold apostolic powers *in solidarity*; all equal, and each one exercising the same gift in its undivided integrity. Great as was his respect for the see of Rome as the *matrix* of the Western churches, Cyprian yielded nothing to it; "giving place by subjection, no, not for an hour." His great canons were universally recognized by the whole Church, and through them the aggressive spirit of Rome itself was checked and withstood by the entire Orient, and less efficiently by the Latins, down to the time of Nicholas. The Orientals, adhering to the synodical constitutions to this day, regard the Western schism of the papacy just as the Anglicans regard it. They smile at the excommunications and anathemas of Nicholas and his successors, as cutting off nobody but himself and his adherents from the Catholic and scriptural unity of antiquity.‡

"Now look you, Brother Nicholas, how crazy you must be;  
Just like the silly little boy that sat upon a tree—  
S't not exactly on the tree, but on a westward limb,  
And sawed the bough on which he sat, betwixt the tree and him."

The "historic episcopate," then, is to be considered here in its original constitutional simplicity, apart from any theories

\* See *Ante-Nicene Fathers* (New York, 1886), vol. V. *Elucidation*, xiii, p. 415.

† *Ibid.*, p. 557; also *Firmilian's View*, p. 419.

‡ For proof that the see of Rome was only a Greek mission, a mere colony of the Eastern Church, see Milman's *Latin Christianity*, vol. I, pp. 24-30.

concerning its origin, or the degree of authority it may claim from Holy Scripture. Whether this principle can be proved satisfactorily to be involved in the Ephesine canon of St. Paul,\* illustrated by other Scriptures, is not now the question. Allow that it was created by church legislation under the great charter of Christ, who binds in heaven what his Church, under the apostles, solemnly enacted. Nobody but those who suppose the episcopate, *in its own nature*, is unlawful can fail to admit its claims on Hooker's great position, that constitutional law, as such, must bind until what is lawfully established by the whole body is by the whole body lawfully abolished. In point of fact, let us note just here that even the great majority of the Reformed, including Calvin and Baxter and the English Presbyterians, reject the idea that Episcopacy is *per se* unlawful; of which more hereafter. The Lutherans of Denmark, Sweden, Norway, and Finland maintain at least a *formal* episcopate, and so do the Moravians and the Methodists and others, so that providentially there exists no great discord among these divisions as to the *lawfulness* of Episcopacy, whatever they may maintain as to its *necessity*. Nor is there any conceivable difficulty, provided the spirit of unity exists, why all these bodies might not admit that what is *lawful* becomes *expedient*, if only its *necessity* (*quoad hoc*) be proved, viewing it as a primary condition for the return to unity.

Here, then, are certain obvious facts; namely, (1.) That Greeks, Latins, and Anglicans maintain the practical value (to say the least) of a historic episcopate as something not to be compromised without still further increasing the disorders of Christendom. (2.) Greeks and Anglicans are united in demanding of the Latins a rejection of the paparchy, and among the Latins themselves millions have demanded the same for centuries, on Cyprian's principles, which alike the "Gallicans," the "Jansenists," and the "old Catholics" still maintain theoretically. (3.) As has been shown, Lutherans, Calvinists, Moravians, Methodists, and others, among denominations originating with the Reformation, admit the lawfulness of episcopacy, and formally adopt it in a great proportion of their numbers. (4.) To harmonize the greater differences among Christians thus separated, it is important, in the first place, to unite on what is

\* Ephesians iv, 13-17.

so generally accepted. (5.) The "historic episcopate," once adopted *practically*, on whatever *theory*, as a base of unity by all the Reformed, a grand base is secured on which, by the Spirit's aid, we may "go on to perfection;" for thus an apple of discord is removed, which, so long as it remains, will continue to foment all other discords, and to perpetuate, as heretofore, the evils which all profess to deplore. It must also be borne in mind that we are aiming at the principle of *universal* unity, not merely of unity among English, American, and German Christians. If, then, we must press great and fundamental reforms upon Latins and Orientals, how vast the advantage when, on our part, we concede to them one great organic principle the disregard of which stops the way at present to all further and more radical reforms. Millions of the Latin communion are opening their eyes to the untenable position of the papacy. The new dogmas have profoundly weakened its whole system in the mind and conscience of Europe. It is not too much to say that France might be evangelized and restored to a sound faith comparatively speedily, were only a united effort made in her provinces on the base here suggested. The Latin churches will never be reformed on any other, as leading French Protestants allow.

Here it must be remembered that, although the historic episcopate, in its essence, exists in the Latin Churches of Europe, it is dogmatically repudiated by Rome. The schoolmen invented the idea that the episcopate is a mere *vicariate* of the papacy, destroying the Cyprianic principle that all bishops are equal, and depend on Christ alone as their head. This was done to depress all bishops, and to deprive them of the principle on which Cyprian and Augustine, with all the Easterns and many Westerns, had resisted the upgrowth of papal pretensions. The Gallicans opposed this school-doctrine; but it was enforced by the Council of Trent, which, in its Catechism, denies the existence of any "holy order" of bishops!\* It maintains seven orders of the clergy, of which bishops are *not one!* The highest order is that of presbyters; deacons and subdeacons being the other two "holy orders"—the remaining four are "ecclesiastical orders" only. The Gallicans, Bossuet foremost among them, never accepted this theory, but placed

\* *Ante-Nicene Fathers*, vol. V. *Elucidation*, ii, p. 410, and viii, ix, x, p. 413.

themselves on the Cyprianic ground. The "historic episcopate" depends on Christ as its *only* head, and owns his supremacy only. It is precisely what Calvin demands—in the place of the papal vicariate to which the Western bishops had degraded themselves in his day. Alas! that amid the disorders of the times the restoration of such an episcopate was too readily despaired of. The Calvinists of the synod of Dort recognized this misfortune, speaking of the Anglican bishops, and lamenting that their own Church had not been "so blessed" as to retain their order. And never let it be forgotten that Baxter\* and the Presbyterians of England asserted that their position did *not bind them to oppose episcopacy*, but only the exclusion of presbyters from a synodical share in church government. This Cyprian himself would have approved, for he goes further, and includes lay-assistants —*omni plebe adstante*.†

Thus, I have discussed the idea in its element, deprived of questions that might encumber it. For these there will be room should it ever lead to the consideration of details. The identity and continuity of the episcopate, in conformity with the Nicene constitution, should be candidly studied as a separate question.

But enough for the present to conclude with what the Presbyterians said to Charles II. in A. D. 1661: "We are induced to insist upon the form of synodical government conjunct with a fixed presidency or episcopacy . . . *it being agreeable to the Scriptures*, and the primitive government; likeliest to be the way to a more universal concord, if ever the churches on earth arrive at such a blessing."‡

\* On *Church Government*, part iii, chap. i, p. 274, in which he maintains "An episcopacy desirable for the reformation, preservation, and peace of the churches." *Leighton's Works*, p. 637, Edinburgh, 1840.

† *Ante-Nicene Fathers*, vol. V, epistle xiii, p. 294. *Elucidation*, iv, p. 411.

‡ See Archbishop Leighton's Works; quoted from "Two papers presented to His Majesty by the Reverend Ministers of the Presbyterian persuasion in London, 1661."

A. Chulandstone

THE RELATION OF THE PRESBYTERIAN PRINCIPLE TO THE  
HISTORIC EPISCOPATE.

The Presbyterian principle is usually summed up in the three propositions of the rights of the people, the parity of the ministry, and the unity of the Church. More largely stated, that is to say Presbyterianism holds that, (1.) The visible Church of Christ consists of all those who profess the true religion (together with their children); and that it is in the Church as a whole, not in any part of or class in it, that the continuity, life, and all the functions of the Church subsist and all Church power radically vests, and by it that all Church powers ultimately are exercised: (2.) To this Church Christ has given a ministry for its instruction, government and administration, which, by apostolic appointment, consists fundamentally, in each local church, of a body of presbyters with their helpers the deacons; but normally, by a differentiation of function which we believe to have apostolic sanction, of a "bishop" (or "pastor," or "teaching elder,") standing as *primus inter pares* at the head of a board of presbyters, together with the helping deacons: (3.) The visible Church is universal, and ought to realize its catholicity in a visible unity; and it is most in accordance with the principles involved in the institutions prescribed by the Scriptures that its unity should be given visible expression through representative courts constituted of the equal presbyters of the several congregations, through which the universal Church exercises its governing powers and each part is subordinated to the whole. This conception of the constitution of the Church comes into contact with the prelatie theory at very many points. There is much that the two have in common; and there is much, and much that is fundamental, in which they are at variance. Among these differences the question of the "historic episcopate" takes by no means the chief place. The insertion of it, however, among the unchangeable marks of the true Church in the somewhat remarkable proposals for "home reunion" issued by the American bishops in 1886 and repeated by the Lambeth Conference of 1888, gives it temporary importance, and forces us to take into careful renewed consideration the relation of the Presbyterian principle to this item of the prelatie theory.

So approaching the subject, we may outline the Presbyterian position toward the "historic episcopate" in the following propositions.

1. The "Presbyterian principle" is irreconcilably out of harmony with the theory that the "historic episcopate" is essential to the being of the Church. With the whole conception of what is commonly known as the High Church theory, the theory according to which episcopacy is not only a lawful method but the only lawful method of Church organization, and without a distinct order of "bishops" a Church ceases to be a Church—is without ordination, without a valid ministry, without valid administration of the Lord's supper, without the covenanted promise of blessing—the Presbyterian conception of the Church stands in fundamental opposition. It denies that the continuity and life of the Church and the fulfillment of God's covenanted promises have been conditioned upon the perpetuation of any external form of organization, and much more that God has suspended the continuance of saving ordinances in the world upon the unbroken preservation of what has been justly called "the mere ligature of succession," that is, the scrupulous performance of the rite of ordination. According to the Presbyterian principle, as according to the whole body of the Protestant confessions (including the Articles of the Church of England) and the earliest fathers, the criterion of the true Church is "the word and the sacraments," or, more simply still, "the word," that is, the profession of the true religion. It heartily adopts the definition of Irenæus, that "where the Spirit of God is, there is the Church and all grace;" and it asserts, with all the emphasis of a profound conviction, that it is this Church—the "congregation of faithful men"—which the Scriptures call "the pillar and ground of the truth," to which all the promises are given, in which all powers inhere, and upon which all graces creating offices are poured out from on high. If the invitation of the American bishops to the Church at large to accept the "historic episcopate" means to imply that episcopacy as a form of government is of the essence of the Church, Presbyterians are bound to look upon it as a schismatic proposition with which they can have no dealings. It is with great pleasure, therefore, that we observe a tendency among High



Churchmen of adequate learning and historical sense to abate somewhat the extremity of this position. "No one," says Mr. Charles Gore in his in many respects admirable treatise on *The Church and the Ministry* (p. 344):

No one, of whatever part of the Church, can maintain that the existence of what may be called, for lack of a distinctive term, *monepiscopacy*, is essential to the continuity of the Church. Such monepiscopacy may be the best mode; it may most aptly symbolize the divine monarchy; it may have all spiritual expediency, and historical precedent on its side; nay, more, it may be of apostolic institution: but nobody could maintain that the continuity of the Church would be broken if in any given diocese all the presbyters were consecrated to the episcopal office, and governed as a co-ordinate college of bishops.

We submit that it is then an inconsistency for Mr. Gore to invalidate Presbyterian orders, as he does, and that solely on an unscriptural and unprimitive over-estimation of the "mere ligature of succession."

2. The truth of history prevents Presbyterians from allowing that the "historic episcopate" is an apostolic or primitive institution. Here, no doubt, it is necessary to define somewhat closely what we mean by the "historic episcopate." Presbyterians also believe in and possess an "historic episcopate," the apostolicity and primitiveness of which they are ready to defend, and the members of the same communion with Bishop Lightfoot ought to be the last to deny. But the primitive parochial episcopate already possessed by Presbyterianism, the apostolic authorization of which has been so admirably re-argued by Dr. Lightfoot, is certainly not what is intended by the "historic episcopate" which the American bishops ask the Presbyterians to adopt. But to ask us to-day to allow that the episcopate, in any other sense than is illustrated by the Presbyterian pastor ruling over the local church as *primus* among his equal presbyters, is "a part of the sacred deposit of Christian faith and order committed by Christ and his apostles to the Church," is to ask us to affirm what the well-nigh universal *consensus* of competent scholarship pronounces to be against historical verity. No result of biblical exegesis is more certain than that the New Testament knows nothing of an episcopate separate from the presbytery, which governed every organized Church. No result of the critical study of primitive Christianity is more sure, or more

universally recognized among competent scholars of all schools, than that the episcopate rose out of the presbyterate, and only gradually acquired powers and extension until it became, in the third century, the superior and diocesan "historical episcopate" that we are now asked to adopt as part of "the deposit committed by Christ and his apostles to the Church." What is confessed scarcely needs arguing; let us observe, then, that the best scholarship among the prelatists abandons the New Testament field, and appeals to the right of long prescription. Thus Dr. Sanday genially writes:

Our confessional differences represent not conflicting and irreconcilable conceptions of the original constitution of the Church, but only successive stages in the growth of that constitution. The Church passed through a Congregational stage, and (if we exclude the activity of the apostles as exceptional) it also passed through a Presbyterian stage. If any one wishes to single out these stages, and to model the society to which he belongs upon them, he is zealous for a pure and primitive polity; he clings to the Bible, and what he finds in the Bible; he will not allow himself to wander far from that ideal which he thinks that Christ and his apostles have left him. Can we condemn him for this? Shall we not rather say, *εὐδοκίμειτω καὶ ἐπὶ τούτῳ*? Nor yet need that prevent us from thinking that we have a "more excellent way" of our own. We do not think it right to limit the promises and their working to a single generation. The whole Christian world was in a state of movement which did not cease with the death of the last apostle. The impulse once given to it was too strong to spend its strength so soon. I cannot myself think that fifty years, or even a hundred years more or less, in the date in which an institution became fixed, makes so vital a difference in its character. The cold eye of science may look at these things and point out the causes that were in operation. Those causes were the fruit of human experience, groping its way toward the means best adapted to its end—the preservation and due transmission of the word. Even science will probably decide that there has been a "survival of the fittest;" that under the circumstances of those times a better constitution could not easily have been devised.\*

3. Presbyterians cannot allow that the "historic episcopate" is essential to the well-being of the Church, or even that it is the best or the natural form of church government. They hold that the proof that our Lord and his apostles did not insti-

\* *The Expositor*, November, 1888, pp. 335, 336. Compare, also, Plummer's *The Pastoral Epistles*, p. 107; Stanton's *Lectures on Church Doctrines*, series iii, pp. 16, 17, and Gore's *The Church and the Ministry*, pp. 269, 270.

tute the Church on hierarchical lines is tantamount to the proof that a hierarchical form is not essential to its well-being. They take it for granted that the form given the Church by the apostles is, so far as it goes, the best form for it to take; and that it is meant to teach us how it should be conducted in the house of God, which is the Church of the living God, the pillar and ground of the truth, so that if extensions are to be made they may be most fitly made on the same lines and by the further application of the same principles. They observe that the Church of the first ages, in seeking due expression of her unity, sought it naturally through representative councils wherein the numerous pastors of the flocks met to consider their interests; while it was only under the pressure of Roman imperialism and barbarian feudalism that it was forced into the unnatural prelatic molds of the later ages.\* They believe that the principle of representative and collegiate government—of “diffused episcopacy,” if you choose the phrase†—is embodied in the prescribed polity of the local Church, and is the true scriptural principle for its general organization. And they believe this to be not only the scriptural form, but, as it has been excellently phrased, “the natural form, and therefore the natural law of the Church,”—“the mold and type into which it runs when all external pressure and all artificial influence are removed.” They believe it to be God’s will that his Church should be so constituted; they believe that the Church is destined to be so constituted; they believe that her efficiency in the fulfillment of her high mission will be indefinitely increased when she is so constituted. And they therefore cannot accept the “historic episcopate” as either desirable or natural.

4. Nevertheless, Presbyterians are not inclined to erect their own conception of the divinely appointed constitution of the Church into the criterion of the true Church. It is their fundamental principle that where the saving truth of God is, there is the Church; and they conceive themselves to be bound to maintain holy fellowship and communion, “which communion, as God offereth opportunity, is to be extended unto all those who, at every place, call upon the name of the Lord Jesus Christ.” They cannot but deprecate, therefore, the apparent erection by their Episcopal brethren of a mere denominational

\* Compare Gore, *op. cit.*, pp. 104, 106, 112.

† Gore, *op. cit.*, p. 334.

peculiarity into a condition of intercommunion.\* As such, they cannot accept it. For themselves, they ask nothing as a condition of intercommunion but faith in our common Lord. They seek first the unity of the Spirit in the bonds of peace; and are ready, not, indeed, to yield their witness to what they believe the truth of God in doctrine, practice, or government, but to subordinate all else to the presence of the Spirit himself. They have no faith in efforts to seek unity by organization or enforced uniformity—they do not believe it can be attained by “building a great house around a divided family.” In the words of a typical High Churchman, they believe that “the instrument of unity is the Spirit; the basis of unity is Christ the Mediator; the center of unity is in the heavens, where the Church’s exalted Head lives in eternal majesty—human yet glorified.” And they believe that the path to visible unity lies in the cordial recognition that all those—under whatever diversity of creed, worship, organization—are one body who cling by a living faith to the one Head.

If one Presbyterian may be permitted frankly to speak his mind, the present writer thinks that the first practical step toward realizing the grand dream of giving visible unity to the Protestant world must come through a federation, rather than an assimilation, of denominations. If all denominations that are willing to subscribe the Apostles’ and Nicene Creeds together with the doctrinal basis of the Evangelical Alliance—and this last he holds essential, since there are some of us who will not easily consent to yield what has been bought in the throes and blood of the Reformation—would appoint delegates according to some equitable basis mutually agreed upon, who should constitute a court to which should be committed the care of all strictly interdenominational matters—visible unity would be accomplished and no denominational peculiarity would be interfered with. Is it not, after all, such a true unity as this, rather than mere uniformity, that we long for?

\* *Encyclical Letter* of the last Lambeth Conference, p. 15.

*Benjamin P. Warfield.*

RELATIONS OF THE METHODIST EPISCOPAL CHURCH TO THE  
HISTORICAL EPISCOPACY.

At first sight the relations of the Methodist Episcopal Church to the episcopal question seem to be questionable, incongruous, and anomalous. In theory we are presbyterian, but in practice episcopalian. We affirm that there are but two orders in the ministry; yet we "consecrate" our "bishops" and emphasize that occasion. We "extemporize" most of our worship, yet we have a ritual; and at this hour we have Wesley's prayer-book, the directions for the use of which have never been formally repealed. We hold that our elders can ordain other scriptural elders and bishops, yet not one such elder was ordained on this continent until Wesley ordained and sent over Thomas Coke. Our bishops are only officers who preside in Annual Conferences, yet we know of no occasion where, in their absence from Conference, an ordination has proceeded.

As Methodists we hold that the early Church was formed on the model of the synagogue, and not of the one and only temple. In the latter every detail of worship was rigidly prescribed, and therein was the only divinely pre-appointed and historically identified "succession" of ministers. Therein were high-priests, priests, and Levites—the type of the three orders claimed by modern High Churchmen. Therein the administration and movement was rather from heaven toward earth. On the other hand, the synagogue was every-where, and was officered quite otherwise. After Christ had offered the one final and everlasting sacrifice, converted Jews retained many of their synagogue forms, and their worship expressed the glad, instinctive movement of earth toward heaven, and of soul toward God through Christ. There was no altar in the synagogue, nor high-priest nor priest nor Levite. The argument that the early Church was shaped on the model of the synagogue is conclusive. Vitringa's *Synagogue and the Church* (Bernard's translation, London, 1842) would seem to put this point beyond question, though additional testimony abounds. When the early churches were being organized each had its elders, and as the churches multiplied the latter were grouped under a presiding elder, or overseer, the import of whose designation as "bishop" stands for whole campaigns of controversy.

As Methodist Episcopalians we hold that "bishop" and "presbyter" are interchangeable terms, and that the first term relates to the governmental utility of the "office." In other words, "bishop" expresses simply a function of the presbyterate in Churches that prefer and adopt that form of church government. We have the authority of men like Dean Stanley and Dr. Lightfoot—the bishop of Durham—and dozens and dozens of others, to assert that this interchangeability of the terms "bishop" and "presbyter" is an issue now settled by the best scholarship.

The Methodist Episcopal Church is the oldest organized episcopal Church on this continent, and its history is closely associated with the episcopacy question in the Church of England. Had the latter Church accepted the fruits of Wesley's work and co-operated with him in England we would probably never have heard of our Church, there or in America, as a separate Church. When many thousands of Methodists had been converted and gathered into "classes" in America, who wished the benefit of the sacraments, Wesley fairly besieged and besought Lowth, Bishop of London, to ordain even one presbyter, so that some of the people might have the sacraments and the remainder have hope of Church privileges. Wesley was driven to look into his Bible and Church history for relief. Authorities like Dean Stanley and Dr. Lightfoot declare that no issues are better settled than that "bishop" and "presbyter" are interchangeable terms.

Canon Farrar has recently said: "Though episcopacy seems to me to have the divine sanction, I do not in any sense regard episcopacy as a thing of immediate divine institution or universal obligation. . . . I hold that episcopacy is lawful; . . . but I do not maintain for it any indefeasible prescription. . . ."

Wesley came to see clearly that there is no such thing as a real apostolic succession, and that in extreme cases, under even existing English laws, he could ordain a presbyter and a scriptural bishop as duly as could the archbishop of Canterbury. To the very last he hesitated, but not because he doubted his scriptural right and authority to exercise his office as the head of the Wesleyan religious movement, and as a modern apostle after a second Pentecost. Wesley's ordinations were lawful, but he doubted that they were expedient, save as a last resort. Like



an obedient son in the gospel, he preferred to "hear the Church" so long as human elements in the administration of that Church did not interfere with his great work of saving and edifying souls.

Wesley knew that there is no divinely prescribed form of church government. At the same time he, like a wise man, saw that when a church constitution has been chosen, it is but loyal and best to adhere to that form until compelled to dissent and diverge. He knew that from Ignatius's time, when a bishop was only the first among his equals and served simply as "a center of unity," to Cyprian, who regarded a bishop as the absolute vicegerent of Christ, there was but a short, swift, human step. Wesley loyally preferred to respect a church which even had no apostolic succession, and to obey the law of that Church lest it be discredited and displaced by a less desirable one. He knew that regard for the work he planned argued the minimum of adverse criticism in very respect for the future of that work. Compelled to do something, after Bishop Lowth and others declared they would do nothing, Wesley ordained Coke, and in the document wherein he records his act and motive he expressly said :

For many years I have been importuned to exercise this right by ordaining part of our traveling preachers; but I have refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the national Church to which I belong.

The compelling exigency had now come. Wesley ordained Coke as a "superintendent," and others as presbyters. Still later, when he saw that at the close of his life his followers at home would fall apart, he ordained Alexander Mather as a bishop for England. In both cases there was exigency, which sanctions the acts of those who are compelled to go outside of given forms and prescribed regulations. Emergency is superior to law even in religion and ecclesiasticism. There is a grave defect in the history of the ordination of the first archbishop of Canterbury under Elizabeth, and of the line of English bishops since that time. Little wonder, therefore, that wise advisers of the queen taught that mere episcopal appointment from the throne is sufficient, without consecration. There has been much controversy over this point, and *we are per-*

*sua*ded that there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds than of many and vital episcopal ordinations during the Elizabethan days of the Reformation in England.

We are persuaded, also, that it were better to frankly admit, in company with many of the most devoted and learned ministers and theologues in the Church of England, that the succession is one of the errors and assumptions of the papal Church, and should not be included among the doctrines of Protestantism—Continental, English, or American. Papal writers on the one hand, and many and distinguished Church of England writers on the other hand, unite in the declaration that episcopal succession is not a doctrine of the latter Church. A statute in the time of Elizabeth was to the effect that those who had received ordination in form other than that of the Church of England might have Church preferment upon signing the Articles of Religion. Many having only presbyterian ordination actually did obtain preferment in the English Church. Hooker, whose eminence needs no statement, has said that there may sometimes be "very just and sufficient reason to allow ordination made without a bishop." Now we hold that Wesley had that "very just and sufficient reason" to authorize him to ordain Bishop Coke, and thus begin a line of Methodist Episcopal bishops under whom our Church work and success would seem to have the sanction of the great Head of the Church.

This general statement of our relations to the historic episcopacy must suffice, with a few points of summary and inference.

1. We hold that we are an episcopal Church as to our genuine origin, our methods of work, and our ecclesiastical conformity to the primitive Church model of the year 84 A. D. While we are as presbyterian as presbyterianism in theory, we prefer a system of scriptural superintendency which, though it began as late as 1784, is derived from as genuine sources as any in church history. Though short, it is pure, to our certain knowledge, as is any on record. Moreover, the chain is complete and continuous beyond challenge.

2. Our episcopacy has competent jurisdiction. Our bishops who receive ordination have universal, and universally admitted, authority. They are never outside their world-wide or legally

prescribed fields. We make no distinction between their "habitual" and their "actual" jurisdiction. Moreover, we obtain detailed, minute, and effective local episcopal oversight through presiding elders; our diocesan bishops who, in a substantial sense, feed the flock, and illustrate the fundamental sincerity of our views as to the parity of bishops and elders by retiring at the close of their term of office—to which they are not ordained.

3. For the sake of the old principle above credited to Ignatius, but often re-affirmed, we practically restrict ordinations to our bishops, but only that they may be "centers of unity," and that we may keep our temporal law. At the same time, any elder has divine right to ordain elders or bishops. Admitting this, we yet deny that he at present has ecclesiastical right to ordain until legally authorized. While the historical bishop in all Churches may have abused his office over and over again, he has also contributed to save the Church more than once.

4. At times it has been illegal for presbyters to ordain, administer the sacraments, or pronounce absolution, unless by permission of the presiding bishop. However, they have always had inherent and divine right to do all these things. In process of time all these rights have been regained and restored save that of ordaining. Wesley, therefore, completed the Reformation in England by re-asserting and illustrating presbyterial right and authority to also ordain elders and bishops.

5. It is sometimes suggested that our Church should thoroughly vindicate and harmonize its presbyterian theoretical polity by electing bishops to serve for only four or eight years, and that they should not be ordained or consecrated. We affirm, however, that such a step would be a departure from primitive Christian practice, and that it would mar the consistency of our symmetrical scriptural scheme.

6. He who correctly reads our Methodist history, and knows the record of the primitive Church, will not be over ready to re-affirm once in four years by General Conference resolution that Methodism is not a high church, and in danger from "Romanizing germs." A deliverance on vital themes, when uttered too often, begets a persuasion that somebody is in doubt. What would be the effect of too frequent affirmation

of the divinity of Christ? Future readers of history would be sure to conclude that that divinity has been often and fiercely doubted within our Church. As a safe-guard, if there is danger from super-episcopalianism in our Church, we should prefer that the personal offenders be allowed to ripen for the day of mundane wrath, and thus receive the inevitable lesson which would avail far more than a folio of resolutions.

7. It is not the part of Methodism to be forever disavowing "prelacy," but rather to rest in the scriptural origin and quality of her genuine episcopacy. Thereby shall we best protect the Church from the one extreme of super-episcopalianism, and the other extreme of hap-hazard and non-historical episcopacy. Some among us deem it their duty, and a proof of their horror of "prelacy," to "define" our episcopacy and deprecate the growth of its power and perhaps final rebellion against, and disregard for, the Church. The results are loss of corps spirit and measurable disaffection, which bode no good. The implied danger, suggested by the timid, is certainly not in our theory of the episcopacy. Our only possible danger respects the *personnel* of our future superintending presbyters. Therefore, let precautions be personal, and let not a mistaken defense hasten to tinker our explicit and safe law. While we remain low church, as we must, let us be sure to be sufficiently high church in the fearless use of our low church munitions.

No declaration, or disavowal, or deprecation, or protest, or explanation, or manifesto of any kind whatsoever can more clearly define our univocal theory of church polity and of our episcopacy. In the light of that paragraph let us make the very most of our bishops while we have them, and should they, perchance, all disappear at once, let us reverently proceed according to this law to get some more.

Arthur Edwards.

## ART. IV.—JAMES PORTER.

IN the old New England Conference, an important center of thought, activity, courage, and radicalism, James Porter long remained a conspicuous historic figure. He was in every movement of the period. He always marched in the van. In the pulpit he occupied an enviable position; and on the platform, the scene of some of the most stirring and famous debates of the century, he was invariably prominent. Without him no Methodistic circle was complete; and in the circle he could not be hidden. His tact, good sense, rare knowledge of men and things, were seen on all sides; and, however we may account for it, he held a high place of honor among the most distinguished men of his generation, a fact which makes his life worthy of consideration and study. In an important sense he was a self-made man, the architect of his own fortune. He was not lifted into fame by friends or accident; he rose by the persistent and wise use of the powers originally conferred by the Creator. The diligent use of the five talents made them ten.

Though not born to fortune or title, James Porter came of good Puritan stock, tracing his lineage back to Richard Porter, who settled in Weymouth, Mass., in 1635, and thus securing connection with a Pilgrim family whose abilities, virtues, and services have left visible and notable traces on the history, literature, religion, legislation, and institutions of the Eastern States. Tact and push were in the blood; and back of these was a susceptibility to moral and religious motives, and a deep sense of duty to God and mankind. Though, like most of their neighbors, in moderate worldly circumstances, his parents, William Porter (born in Middleborough, Mass., February 1, 1763) and Rebecca (Wood) Porter (born in Middleborough, March 31, 1772) were highly respectable people, retaining and training their children in the faith, virtues, and aspirations of their ancestors.

In this Puritanic home, characterized by simple tastes, habits of economy, industry, and a spirit of enterprise and adventure, the future itinerant was born, March 21, 1808, and passed the years of preparation for the duties of later life.

In the humble community there was little to rouse the soul or stir aspiration. The quiet virtues were in demand. The church under whose influence he was trained, but into whose inner fold he never entered, was the leading institution of the town; and the minister was the most conspicuous man, the patriarch of the parish. Next to the church was the public school to him, as to many another New England boy, an *alma mater*, a source of instruction, inspiration, and guidance; an armory hung about with most curious weapons, from which the initiated could furnish themselves for the hard contests of life. Of this rare institution our subject made good use in securing the mastery of rudimentary knowledge and a facility in handling simple English. Besides attendance on the public school, he passed several terms for advanced studies at Pierce Academy, located in the vicinity, attaining the measure of mental training and knowledge deemed adequate for entrance upon business. The business chosen by him was manufacturing; a kind of industry then rising to importance in the State. From the first he aspired to be a master in his department; and to secure this high end he was quite willing to begin at the bottom. Entering a woolen mill, he devoted himself so intelligently and persistently to the duties assigned him that he was able, in a brief period, to become a manager in the department where he served, thus early evincing the tastes, aptitudes, and capacity for business which became so conspicuous in his later life. But, amply as he was qualified to enter a business career, he was destined to another course; his own predilections and plans were traversed by the higher order of Providence; and so, instead of becoming, as he had anticipated, one of New England's princely manufacturers, he, by a strange turn of affairs, became an itinerant minister—an outcome which neither he nor any of his family had anticipated.

Methodism, though comparatively new in the State, was then sweeping like a warm wave over the Puritan churches of Plymouth and Bristol Counties, and awakening in many hitherto dead or dormant a sense of spiritual unrest or of fresh vitality. In 1827 the Rev. Ebenezer Blake, a "son of thunder" and a successful evangelist, traveled the Easton circuit, including Middleborough, the home of the Porters, and,



as one of the trophies in the year's campaign, he enrolled on his list of members the name of the young manufacturer, then unknown, but in due time to become a household word among the millions in the rising sect. Though trained in the Puritan faith, and bound to it by many ties of association, blood, and interest, the new convert conceived at once a strong attachment to the new order, then every-where spoken against, which had proved so helpful in his own enlightenment and spiritual renewal. Unlike many, who were able to appreciate only the defects of the system, his sterling sense at once grasped its excellences. To intellect and heart the doctrines and economy of the Church commended themselves as at once sensible and usable in the great work of evangelization. The appeal to experience was then new, and much needed in New England. It was this appeal, as Coleridge puts it, that found him. The surrender to the divine Saviour was instantaneous and utter. Without stopping to confer with flesh and blood, he was at once baptized and received into the Church he had come so highly to appreciate, and of which he remained to the last a faithful member. In that age of lay help membership implied activity. The recruit, not less than the seasoned soldier, buckled on the armor and entered the field of conflict. The new Church was an aggressive force, a conquering host, as well as an army of occupation, whose sole business was to secure the territory of the world. The young man apprehended at once the genius of the sect, and began to exercise his gifts in public prayer and exhortation. The ability to speak and handle himself in social services was a revelation to himself not less than to his neighbors and fellow-members; and, while these early endeavors secured the approval of the Church, they awakened in his own mind a vague aspiration for broader and more fruitful fields of service.

Of this mental questioning and spiritual aspiration the outcome was the "call to preach," of which the fathers made so much. To the divine vocation was soon added that of the Church in the form of a license. Armed with this formal authority, he began tentatively to preach as well as to conduct in a less formal way social and household services. The tact displayed and the success attained in these minor gatherings

indicated to his brethren a call to wider service, and tended to deepen in his own mind the conviction in favor of the ministry as a life calling. With this purpose he abandoned secular business, and in order to secure a somewhat fuller preparation for the new work he repaired, in 1829, to Kent's Hill Academy, where he spent six months in brushing up his knowledge of earlier studies. With a field already white and calling for laborers he could not tarry long at Jerusalem. Though his mental acquisitions at the time were not large, they answered well the requirements of a period when the standard of ministerial education in the Methodist Episcopal Church was much lower than at present. The entrance upon the duties of the active ministry was, moreover, regarded by him as but the beginning in a course of education which was to extend through life.

In 1830, a period which appears to the current generation as almost pre-historic, James Porter joined the New England Conference. Of the eleven in the class, some of them historic men—William Livesey, Sanford Benton, Samuel Osgood Wright, Charles Noble, Jefferson Hascall, Dexter S. King, Joel Knight, Thomas G. Brown, Ephraim Scott, and Salmon Hull—he was the last survivor. Of those who entered during the decade only six—R. W. Allen, Stephen Cushing, William Gordon, Franklin Fisk, Walter Wilkie, and H. C. Dunham—remain; four others—Mark Trafton, W. H. Hatch, M. P. Webster, and Nathan D. George—belong to the decade, but entered later the New England Conference by transfer. Of these, William Gordon alone, venerable for years and services, continues on the effective list, holding his fifty-sixth appointment in unbroken succession. Most of the men of that period have not only passed out, but their names sound strange to the reader. Amid these unsubstantial shades the name of James Porter remains fresh and familiar through the Church. The Conference into which he then entered, though comprising the territory of the present New England and New England Southern Conferences, was comparatively small in numbers. All told, the roll contained only one hundred and one names, all of which have disappeared save that of George Sutherland, who joined in 1825, and now stands as the sole living representative of the Conference prior to 1831.

The first five years of his ministry were spent on territory now included in the Southern New England Conference. In 1830 he traveled the New Bedford and Fairhaven Circuits, as one of the junior preachers, under the Rev. Timothy Merritt. In 1831-32 he was stationed at New London, Conn.; 1833, at Warren, R. I.; and in 1834-35 at East Greenwich, R. I. In each of these fields he acquitted himself well, giving ample promise of a useful ministry. Diligent in study, and careful in pulpit preparation, he was at the same time abundant in labors among the people. Besides the ordinary pulpit and pastoral work, as was usual in that day, he massed his forces in special revival services, a kind of work in which he excelled. But on all sides were evidences of interest and progress; no labor was in vain.

Like many of the preachers of a period when salaries were small and fields large, he began his itinerant career as a single man. The delay of marriage was prudential, for he was not a believer in clerical celibacy. He held that a suitable companion would add vastly to the preacher's usefulness, and such a one had, in his view, been providentially selected for him. In one of the early prayer services, held by him at a private house in Easton, a young lady of the place, the daughter of the leading merchant, attractive in person and manners, and a prominent figure in the local circle of fashion, was in attendance. Trained in another faith, the service was to her novel and impressive, especially the part relating to religious experience, for, up to that hour, though reared in a Christian family, she had never been personally approached on the subject of religion. The young evangelist seized the opportunity for a personal appeal, urging the duty of immediate repentance and faith. Accepting the terms of salvation which had been so clearly set forth and enforced, she made an instant and entire surrender of herself to the Saviour, and came at once into the joy of conscious pardon. To both parties the occasion was memorable as a turning point in life; and, as such, was often referred to by both in later years with profound interest. The chance acquaintance of that evening ripened into mutual and abiding attachment, as well as conjugal union. Without an extended knowledge of each other, or, as they used to say, "very much courting," James Porter and Jane Tinkham How-

ard were united in the bonds of holy matrimony June 17, 1833. Though the method of attachment at sight may not be commended as usually promotive of personal happiness or domestic tranquillity, we are constrained to acknowledge that in this instance the results were extremely happy. The attachment realized in the first moment of acquaintance knew no abatement or change for the more than fifty years of their married life. In the new home created by the union of hearts as well as hands, the law of kindness and mutual appreciation held sway, excluding alienations of affection, jealousies, jars, and troublesome differences of opinion and modes of domestic administration. In affection and sympathy the two lives became one. Into this household came eight children—four of them died early; two sons and two daughters survive.

At the close of the term at East Greenwich, Mr. Porter passed over into the territory of the present New England Conference, where he occupied for twenty years the leading pulpits in Wilbraham, Worcester, Boston, and Lynn. The pastorate, 1835 and 1836, in Wilbraham was very fruitful in a large revival, extending from the school into the village, and marked by some signal conversions. The whole people were moved, and many became members of the Church. After two years spent in Worcester he went to Church Street, in Boston, the "People's Church" of the period, where he maintained his already high reputation for pulpit and pastoral ability, which was not easy in a charge abounding in volcanic forces and invariably run at high pressure. From Church Street he passed to old Bennett Street, where the labors of the famous John Newland Maffit had produced a spiritual tornado. The selection of James Porter to meet this emergency indicates the current estimate of his ability, and his success in the charge added to his reputation.

As a successful pastor he had become one of the foremost men of the conference. Though without brilliant pulpit gifts, his advance had been constant and regular. He had taken no backward steps; the work in each charge had given fresh assurance of his capacity for important service. As a preacher, he was sound, sensible, practical. He knew what to say and his best way of saying it. In his earliest ministry he aspired to be a pulpit orator, a theologian, a philosopher; but he soon

learned that he could never move easily, or contend effectively, in these seven-league boots, or in Saul's cumbersome armor. As a wise man he returned to the sling and smooth stones, finding that adaptation is power. Dispensing with the learned method, in which he was at a disadvantage, he returned to the simple and practical, where he was easily master. In style he was conversational, descending to the plane of the people without loss of dignity or impressiveness. A story or incident no one knew better how to tell. It was always to the point, and served to illustrate or emphasize the truth in hand. Beginning at the beginning, he unfolded the plot with dramatic skill. In preaching he never stopped at the intellect. With rare sense, and a knowledge of human nature, he could appeal to the conscience and drive home a truth. Above all, his appeal was to the heart. Beyond most men he knew how to stir the feelings and enlist the sympathies; to open the fountain of tears and move men to immediate action. In the pulpit his commanding personal appearance—tall, well-proportioned, erect—with a good voice, gentlemanly bearing, and easy manner gave him at once the eye and ear of the audience. And what was thus gained at the start was held by skill in handling his subject and himself to the close. His preparation for the pulpit was simple. The matter and form, carefully thought out, were secured in outline. Though accustomed to the use of the pen, he seldom wrote *in extenso* for the pulpit; and even the notes used were usually brief. As suggestions in the rough, they held him to his line of thought and lighted him on to the goal. With this simple furnishing, and with the mind full of the subject, he was a model *extempore* speaker, at once instructive and entertaining.

On the platform and on special occasions he had few equals. Calm, self-poised, and quick to see and feel, he was ever ready to take up his parable. No one ever found him unprepared. *En rapport* with the audience and occasion, he knew instinctively how to say the things which would carry conviction and gain his case. On Conference anniversaries he was ever fresh and suggestive. Many households long retained the impressions he made at funerals. Without any patent method, he entered into the circumstances of the occasion, and with rare sense of propriety, knowledge of the human heart, and tact, he was able

to say and do things suitable for the hour. In the administration of the ordinances he displayed the same rare gift of adaptation. Under his hand the administration of the Lord's Supper was a most impressive service.

Like all successful pastors, he carried the cause on his heart. The conversion and edification of souls were ever in mind; and he was never able to rest without attaining this ultimate purpose of the ministry. As a result, he was favored with many precious revivals, some of them of a marked character, which added greatly to the numbers and strength of the churches. These results were not secured without forethought, prayer, and labor. Few knew so well how to utilize lay help. Through the official and most active members, whom he drew close about him, he kept in touch with the whole congregation. At the public and social services he was able to take many by the hand, and to greet others more familiarly at their fire-sides. With his forces so well in hand, he was able to maintain harmony and activity in the church, and to be ever ready for evangelistic work. In resources and expedients for carrying on the work, he was unusually affluent. If one method or expedient failed, he was ever ready with another. In some way he was bound to succeed.

The commanding qualities, sound judgment, knowledge of affairs, and tact in dealing with men, displayed in the pastoral service suggested him as eminently adapted to manage a district; and accordingly, at the close of his term at Lynn, in 1844, he took charge of Worcester District. In 1854 he was appointed Presiding Elder of Boston District. In this supervisory service he was eminently successful. He knew the men and the churches, and was happy in his adaptations. To preachers and people he was a safe adviser, especially in financial matters, and inspired them to move forward with courage and enterprise. At the close of his first term on a district he returned to the pastorate, serving at Chicopee and East and South Boston with the freshness of youth.

Meantime, the antislavery agitation in the Conference had reached a crisis. The low mutterings, heard as early as 1830 on the distant horizon, broke at last in flame and terror on New England. The elements were in commotion; the solid foundations were moved. Amid the electric display no one felt secure.



Leading men, lay and clerical—the old guard—were shaken in their loyalty; princes of the tribes, men long held in the highest regard for talent and devotion to the Church—Orange Scott, Jotham Horton, Luther Lee, Lucius C. Matlack, and others—withdrew from it and formed a new organization. In so great an upheaval, when old things were passing and all seemed likely to become new, few heads remained level; but James Porter's was one of the few. In turning back this tide of secession he acted an honorable and important part. In sympathy with antislavery—belonging, in fact, to the radical wing—he was prepared to offer moderating counsel which would not have been accepted from a conservative source.

As an organizer and leader of the loyal sentiment of the Conference he stood pre-eminent. With a clear comprehension of the question in its various bearings, a knowledge of the actors in the case, and skill in handling parties, he found men prepared to recognize his sagacity and wisdom in the present exigency, and to accept counsels favorable at once to the cause of reform and the integrity of the Church. The party gathered about him, grew with each day, and became, in due time, a solid phalanx, which swept opposition from his path and gave him for many a year the foremost place in the body. Besides this prime advantage he was a master in debate. He knew how to put things. He knew equally well how to hold his opponent at bay or to turn the edge of his argument. He excelled in replication. Quiet, deliberate, cautious in traveling toward the goal, he was yet, when the hour struck, nimble of foot as a wild roe. Like the whaleman, he allowed ample length of line until his antagonist became weary or involved in the lines of argument, and then used the spear. In conference and convention, as well as in the press, he led the debate, in which many able men joined. In the General Conference of 1844 he was conspicuous for counsel, suggestion, and good management, both on the floor and in committee. Active in debate, he was also influential in shaping legislation. As a member of the "Committee of Nine," he had a hand in the most important action of the session.

In the debates and discussions which followed in later years he exhibited the best qualities of the politician and statesman. With tact and inexhaustible resources in organizing parties and

directing the course of debate, which pertain to the politician, he combined the broader outlook, the knowledge of men, the estimate of causes and motives, and the capacity for the adjustment of social and moral forces which characterize the statesman. These great qualities made him dominant, giving him a firm, long-continued hold on the Conference and denomination. He was the only member ever sent seven times to the General Conference; the only one able to continue thirty-five years in control.

Besides other great qualities, James Porter possessed the instincts of a business man, which led to his election in 1856 as Assistant Book Agent at New York, a position he held for twelve years in succession. With some knowledge of the book business, he brought to the house, also, enterprise, skill in manipulating his forces, and, above all, a sound business judgment and capacity for managing large interests. He did much to make the house a paying concern, by pushing the sales and clearing the shelves of lumber. In his addresses to the Conferences he was extremely happy, taking occasion to boom the latest issues of the house. In the selection of works for publication he was usually fortunate. Though appreciative of high literary merit, which commends itself to the few, he believed, as a publisher, in practical, pious, salable books, which would appeal to the tastes of the majority and chronicle their virtues on the ledger. The increased sales and permanent growth of the business, as well as the furnishing for its enlarged facilities, all evidence the thrift and enterprise of this great publishing-house during his term of office.

His election, as a triumph of the antislavery party, was offensive to conservative men, especially to those on the border; and he was exposed to the danger of being judged as a partisan rather than on his business merits. To avoid this evil, he showed much tact and good sense in conciliating the opposing elements, so as to allow his service to be judged on its merits. And here he was strong. The unfortunate incident of his official term was the difference between the agents, which opened the way for allegations and charges of fraud and mismanagement in the affairs of the house, and led to a long and bitter controversy in the Church. Fortunately, the business was not, as alleged, "in a confused and chaotic, but in a decidedly un-

derstandable shape," enabling the referee, James P. Kilbreth, to ascertain and place before the General Conference "the exact state of affairs from the books." In the bindery alone were found irregularities and evidences of slight loss; but "it is matter of wonder that in so large a business as the Book Concern has been doing for so many years, the frauds and irregularities, after scrutinizing examinations, are so small—smaller than would be found, on the average, in houses of equal business and employing as many persons." In showing the general soundness of the Concern, and vindicating the integrity of the agents, the investigations were productive of good. The sole criticism of Dr. Porter's agency by the referee was the allowing of purchases through his son; but, even in this case, it was not claimed that the Book Room suffered the loss of a penny. The criticism was a protest against nepotism, which, with a democratic Church, never fails to obtain favor.

But the Book Room controversy was greatly prolonged and embittered by the simultaneous occurrence of the debate on lay delegation, in which Dr. Porter was an active and able participant. On this subject he was conservative. With many of the older men, like Curry and Whedon, he stood for historic Methodism, in which the ministry had led the Church on to the most glorious successes of modern times. The fear that the introduction of the laity would impede the progress of the cause led him to oppose the measures of the reformers, and this opposition drew the concentrated fire of the enemy. Old scores came up for settlement. Conservatives who had been piqued by the repeated successes of his candidacy were ready to join hands with the leaders in the lay delegation movement to secure his defeat. This, however, was not the whole of the case. Against the wiles and combinations of the enemy he was still able to command a formidable opposition, and with the conditions of earlier years he would have come off triumphant. But those conditions no longer remained. The sentiment of the Church as to ecclesiastical economy had traveled away from him. Perhaps he was too far advanced in life to take up this question on its merits; his early appreciation of the original structure of Methodism continued with him to the last, and made him suspicious of efforts to introduce a wooden horse into the citadel.

But Dr. Porter was a successful author as well as publisher. In all, he issued sixteen different treatises, some of them possessing rare merit. His books, like his sermons and addresses, were characteristic. Without indulging in learned dissertation or logical formulas, he wrote for the popular mind on current topics with which he was familiar, especially those relating to his own Church; several of his volumes being popular expositions of the economy, doctrines, usages, and history of Methodism. *His Hints to Self-Educated Ministers*, and *Revivals of Religion*, abound in wise and helpful suggestions, especially for young preachers. *The Compendium of Methodism* and *Compendious History of Methodism* were happy conceptions, and merit a long lease of life. Though much has since been written on the subject, these books have not been superseded.

Though at the close of his Book Agency in New York he retired from regular work, he was not inactive. Some of his best books were written at this period. As one of the secretaries of the National Temperance Society, he made many addresses; he performed many side services, preached many sermons, held religious services, and pushed the sale of his books. With much physical vigor, he retained unusual mental activity. He spoke and wrote with the sanity of earlier days. In vigor, finish, and flow of thought his article in this *Review* on "Making the Appointments" was not surpassed by his earlier productions. The love of evangelistic work was with him a ruling passion. Each year he delighted to assist regular pastors in special services, in which he preached much and conducted many social meetings. After the death of his wife, in 1886, which was a severe blow to him, he found special comfort in this work. During his last year, when on the verge of four score, he preached more than a hundred sermons. His final effort was a three weeks' campaign in Philadelphia, from which he returned home extremely ill. Though hopeful himself of recovery, the physicians gave no encouragement. The forces of nature were spent. The pilgrim had reached the end of his journey. The disease was heart failure.

But the last four months of his life, passed on the verge of the two worlds, were among his best. The quiet and glow of sunset were about him. The storms had blown over, the clouds were dissipated; and in his evening sky the blue and gold

predominated. Abundance of peace was given him, and with a subdued and gentle spirit he awaited the coming of the chariot. While he desired to remain a little longer for his family's sake, he was yet constantly ready to mount and ascend. During these days of waiting he experienced unusual pleasure in the society and communications of Christian friends. The preachers were dear to him. The greeting of his Conference, sent a few days before his death, brought tears of joy to his eyes. It was the first time in fifty-eight years he had failed to respond to the roll-call; and now in his absence he read with eager interest each item of the doings, as reported in the press.

But the end was at hand. On the 16th of April, 1888, he arose in unusually good spirits, persuaded that his condition was improved. In this he was entirely mistaken. After a light breakfast he read as usual a chapter in the Bible, and then turned to his paper. After dozing over it for a few moments, his attention was withdrawn as though attracted by a ray of light from the other side. It was the end. Without returning again to consciousness, he passed to the paradise of God. In the presence of his children and friends, final words of consolation were spoken by his ministering brethren, and what was mortal of this eminent servant of God was deposited beside the dust of his wife, amid the unsurpassed beauties of Greenwood, to await the blast of the archangel's trumpet.

So fell and passed from our ranks "a prince and a great man," one of the greatest, as said Dr. Olin, in the Methodist Church. James Porter owed much to the Conference and the denomination which furnished him an opportunity, a mission, a platform; the Conference and the denomination owe an unceasing debt of gratitude to the great Head of the Church for the loan of a life so long conspicuous, and devoted to such varied and influential service.

*D. Sherman*

## ART. V.—RELIGION AND THE LAW OF CONTINUITY.

THE existence of matter is continuous. If an atom should disappear from the universe, or if a new atom should appear, we should have in each case a break in the continuity of material existence. We do not expect such a breach to occur.

Phenomena are continuous.\* A moving body does not instantaneously change its velocity by a finite amount, since this would require the acting force to be infinite. A cannon ball does not immediately take up its great velocity when the expansive force of the charge is applied, nor does it immediately lose it upon striking the rampart. It both acquires and loses its rapid motion by passing in a very short interval of time through the infinite number of intermediate velocities. If it should pass instantaneously from rest to finite motion, or from finite motion to rest, we should have an instance of discontinuity in the phenomenon of motion. When chemical reaction occurs between two atoms of hydrogen and one of oxygen, the transformation into one molecule of water seems to be instantaneous; but doubtless a finite portion of time is required for the reaction, so that the new phenomenon of one molecule grows out of the old phenomenon of three atoms through an infinite number of successive stages, each of which gives warning of the stage to follow. It would thus seem to be true of all phenomena that there is no break of continuity between the disappearance of the old and the appearance of the new, but that the old is shaded into the new by imperceptible degrees of change, each element of which foreshadows its successor.† It is doubtless safe to say that we expect no phenomenon to begin or end abruptly. We expect that it shall neither come nor go without warning, but that it shall be a product of the past and a factor of the future.

Law is continuous. If at any time oxygen and hydrogen should change their combining proportions and unite in equal weights to form water, we should have a break in the continuity, not of existence or of phenomena, but of law. Or if

\* *The Principles of Science*, W. Stanley Jevons, p. 616.

† *Credentials of Science the Warrant of Faith*, Josiah P. Cooke, p. 274. [Professor Cooke supposes that crystals may appear without warning.]



at any time gravity should change the direction of its action to one at right angles with the line joining the gravitating particles, we should have another conspicuous breach in the continuity of law. We do not expect such breaches to occur, and we demand that they shall not occur.

Now, we have learned by experience not to expect a break in any of the continuous phases of nature. We expect material existence to continue uninterrupted, however much its forms may change; we expect varying phenomena to pass successively through all the points between the extremes of their variation, and not to go by leaps; and, finally, we expect the laws of the visible universe to be rigidly continuous. We expect and demand that the processes of the universe shall, under like conditions, be the same every-where and always. We expect and demand that the state of the universe at any one instant shall be the outcome of the state immediately preceding and the forerunner of that immediately following.\* We expect the state of the universe at any instant to be both the historian of the preceding instant and the prophet of the one next succeeding, and, consequently, the historian of all the past and the prophet of all the future. Now, we are led to expect and demand all this by virtue of what is known as the law or principle of continuity. La Place has said that a perfect knowledge of the universe at any one instant would be the key to a perfect knowledge of the universe in all its parts and in all the stages of its duration, past as well as future.†

By the law of continuity, then, is meant the uninterrupted progression of the phenomena of the universe according to the principle that the progression at one point of the universe will, under like circumstances, be the same at any other point; and the progression at any epoch of duration will, under the same circumstances, be the same at any other epoch. This law

\* "Nous devons donc envisager l'état présent de l'univers, comme l'effet de son état antérieur, et comme la cause de celui qui va suivre."—*Théorie Analytique des Probabilités*, La Place.

† "Une intelligence qui pour un instant donnée connaîtrait toutes les forces dont la Nature est animée, et la situation respective des êtres qui la composent, si d'ailleurs elle était assez vaste pour soumettre ces données à l'analyse, embrasserait, dans la même formule, les mouvemens des plus grands corps de l'univers et ceux du plus léger atome: rien ne serait incertain pour elle, et l'avenir, comme le passé, serait présent à ses yeux."—*Théorie Analytique des Probabilités*.

means the oneness of the universe, both in space and duration, and it demands that every phenomenon shall be related to all other phenomena, whether simultaneous, past, or future. It carries with it what is ordinarily meant by the expression, "the uniformity of nature," and includes, besides, the unbroken flow of the phenomena of the universe in all of its parts and in all stages of its history.\* Now this principle of continuity is the foundation of science, for it is the warrant of all induction; and by induction alone does science increase the possibilities of human knowledge. Any system that proceeds in harmony with this law is to that extent scientific; and any system that demands a real breach of the law is necessarily unscientific.

It is the purpose of the present article to inquire into the bearing of this law upon the Christian religion, with the view of ascertaining, if possible, whether the Christian system is of necessity unscientific. I do not undertake to inquire whether it is, as a matter of fact, a system of truth; but whether, by necessity, it rests on an unscientific foundation. In order to avoid unnecessary complications, I shall in this investigation assume the unlimited application of the law to the visible universe, although I am unable to see that the law, as we conceive it, is not apparently violated whenever it encounters the volition of a finite being. It is easy to see that the law can account for the natural bridge of Virginia; but what of the Brooklyn bridge? Nevertheless, since scientific opinion is divided upon the question as to whether volition itself may not be a link in the chain of continuity, I shall leave the entire question of volition out of the account, and proceed on the hypothesis that the principle of continuity is of universal dominion. Let the only limit, then, to the application of the law to the universe in all its parts and in all stages of its duration be our ignorance of what the law and the universe really are.

Let us now proceed to apply the law of continuity to the visible universe, as both the law and the universe seem to us, remembering that in the present stage of knowledge we cannot reach absolute conclusions. By the visible universe I shall mean the sensible masses distributed through space, such as the sun, planets, stars, comets, and the nebulae.

\* *The Correlation of Physical Forces*, Grove, 6th ed., p. 181, et seq. *The Principles of Science*, p. 619, et seq.

I. I shall temporarily assume that the masses of the visible universe are finite; that is, that the atoms constituting them are not infinite in number.

1. If the atoms are finite in number, the energy of these masses is, and has always been, finite in quantity. Let us take the most extreme case, and regard these atoms as having fallen from infinity to their present position. We must, therefore, regard them as having been in the act of falling forever. But however far back we go into the past, the potential energy due to the separation of the atoms is rigorously shown by the calculus to have been finite, even though they were originally separated by infinite distances. Therefore, if these atoms have been falling forever, their potential energy has only been diminishing from an original finite limit. The kinetic energy due to the transformation of this finite store of potential energy is, therefore, finite; and since any assumed original kinetic energy could not have been infinite—the number of atoms being limited—the total sum of the energy of the visible universe is, and has always been, finite.

It is a fact beyond question that the visible universe is parting with its energy. The planets are radiating it toward every quarter of the celestial sphere, and only an infinitesimal part is returned by reflection or re-radiation from the orbs of space. The sun himself is radiating energy at an enormous rate, an inappreciable part of which is intercepted by the planets, and a still smaller part of which is returned to his diminished store. What is true of the sun and his planets in this respect is, by the principle of continuity, true of all suns and systems of worlds. The visible universe is, therefore, losing its energy. If it is now losing energy, then, by the law of continuity, the same was true a thousand years ago—a thousand ages ago—indeed, the loss must have been going on forever. But though this be true, it does not follow that its energy, even though finite, could be exhausted in a finite time, since the original rate of transformation of potential energy would have been infinitely slow. In the absence of any evidence to the contrary, mechanics would, therefore, lead us to the conclusion that the visible universe may have had an infinite past,\* and the law of conti-

\* [Nevertheless, the conditions necessary to such a conclusion, though perhaps conceivable, would scarcely seem to be possible.]

nity might run backwards forever without being required to account for the energy of the universe. But is there any evidence to the contrary? It is well known that a gaseous body in a free space grows hotter by cooling. Assume such a body acted upon by no forces except its own gravity and the energy of its atoms. It radiates energy into the surrounding space and at once becomes cooler. Immediately upon this loss of heat the gravity of its mass, having less energy to oppose, draws the particles nearer the center; that is, the gas contracts, and it does so by a fall of its parts toward the center. The body thereby becomes denser, and the mean energy of its particles is accordingly increased. The particles have lost potential energy, but have acquired additional kinetic energy, and it can readily be shown that the gain of heat in the contraction is greater than the loss of heat which occasioned the contraction.\* A gaseous body, then, upon cooling contracts, and upon contracting grows warmer than it was before the contraction occurred; and thus the temperature will steadily rise until near the time when the mass begins to liquefy. After liquefaction the body will lose heat more rapidly than the contraction can restore it.

If the sun is a perfect gas, he will continue to contract and grow hotter until he begins to approach the liquid state. Then radiation of heat will take place more rapidly than contraction can restore it, and the great luminary will begin to grow cooler. Until that time comes—if it has not already come—the sun must grow hotter. If he has already reached or passed that stage, then at some time past, while yet a gas, he reached his maximum temperature. Beginning at that time and going backward, we find the sun expanding and growing cooler, his actual heat being converted into potential energy as the particles separate farther and farther from the center. Let us, by the law of continuity, carry this process back to the time when the sun filled all the space of the solar system, extending far beyond the orbit of Neptune, and, perhaps, crowding closely upon the territory of the nearest star. His particles then possessed, comparatively, little kinetic energy, but immense energy of position. Now the heat of the sun at the present time should at least be equal to the amount generated by the fall of these particles through this immense space to their present position

\* *Popular Astronomy*, Newcomb, p. 508.

in the sun, less the amount of heat radiated during the entire time of the fall. The larger the original dimensions of the sun the greater will have been the amount of heat generated by the fall; but it is susceptible of easy demonstration, that if a body had fallen from infinity toward the center of the sun, its velocity at his present surface would be finite, and would be less than four hundred miles a second. Therefore, if the sun originally filled all space—which he could not have done—and has been contracting and rising in temperature forever, the total amount of heat generated through the infinite period of contraction would be finite. It is estimated within a reasonable degree of approximation that the total amount of potential energy transformed during an eternal fall of the particles of the sun from infinite space would be sufficient to maintain the present expenditure of energy for about eighteen million years.\* Or, in other words, the amount of energy generated by the contraction from infinity would be eighteen million times what the sun now radiates in one year. If we assume for the moment that the transformation of his potential energy has been the only source of his heat, then the actual amount of heat radiated during the past must have been less than eighteen million times the present annual expenditure by the entire amount of his present kinetic energy. If the rate of his radiation for the past few million years has been the same as at present, then the total amount of heat generated by an eternal contraction would have supplied the expenditure for less than the past eighteen million years. If his rate of radiation in the past was different from that at present, the only effect of the hypothesis would be to change the figures from eighteen million years to some other finite period. If the past rate were equal to that at present, then eighteen million years ago the diameter of the sun could scarcely have exceeded three million miles; if less, then his diameter at that epoch would have been less than three million miles. It seems a violent assumption that his rate of radiation with a surface corresponding to his increased diameter could, in spite of his lower temperature, have been very much less than at present.† We are thus driven to the remarkable

\* *The New Astronomy*, Langley, p. 100.

† *Popular Astronomy*, Newcomb, p. 511. [Professor Newcomb says: "The probability would seem to be on the side of a greater total radiation."]

conclusion that the sun must have been transforming potential energy forever in order to have supplied the expenditure of the last eighteen million years; that is, that the sun must have existed from eternity in order to have commenced his existence eighteen million years ago, or at some other finite period in the past! If there were any original sources of heat besides his potential energy, they must have been finite in quantity, and, unlike his original store of potential energy, exhaustible in a finite time; and, consequently, their only effect would be to extend the history of the sun farther back into the finite past. It would seem necessary, then, on any substantial hypothesis, that the sun must have received energy from some source at a finite date in the past. Science knows no such adequate source.

What is thus true of our sun would seem to be true of all suns. That is to say, there seems to be more energy in the universe than is due to its original potential amount, even on the extreme supposition that the atoms were originally separated from each other by infinite distances. The law of continuity, then, drives us to the conclusion, either that energy has been added to the universe in time, or that the universe itself existed eternally before it began to exist at all. The second of these alternatives is absurd, and the first demands a breach in the principle of continuity at the epoch when the added energy first appeared; for this new appearance of energy would be a phenomenon without a predecessor. But if we must admit that energy has been added to the universe in time, we shall greatly simplify the problem by admitting at once that the visible universe itself appeared at a finite epoch in the past. We have, then, in the case just examined, an apparent break in the law of continuity, namely, either the original appearance of the universe in time, or the original appearance of its supplementary energy.

2. Let us now apply the law of continuity to the phenomena of life in the universe. It is well established that life cannot be manifested outside of a certain limited range of temperature. At the present time the earth and, perhaps, one or two of the planets are well adapted to be the home of life; but has this always been the case? The earth, being a solid, is losing energy more rapidly than its contraction can restore it, so that, leaving out of account the heat it receives from the sun, it is



steadily becoming a cooler body. So far as its own independent energy is concerned, it was warmer a thousand years ago than now, and still warmer a thousand centuries ago. By the law of continuity we go back to a time when the heat was sufficient to keep it in a liquid condition, and still farther back to a time when the heat was so intense as to hold it in the state of a gas. About the time it ceased to be a perfect gas it reached its maximum temperature, and, whatever may be said of subsequent times, it cannot be doubted that the heat at this maximum point was so intense that life could not exist. There has, then, been a time in the history of the earth when life was impossible either on its surface or in its interior. Whether the other planets are at present the theater of life or not, the law of continuity points unmistakably to a past period when their heat, like that of the earth, was too intense for the phenomena of life; for at one period or other all the planets and satellites reached that stage of development just before liquefaction when their heat was at the maximum. The sun himself is doubtless near that period at the present time, and life is now impossible anywhere on his surface or within his fiery depths. Wherever life may have first appeared, it is certain that once there was no life within the limits of the solar system. What is true of our sun in this respect is true of all suns, and what is true of our planet is true of all planets. The stars are now too hot for the abode of life, and their circling planets are either now too hot or were so at one period of their history. The law of continuity, then, drives us to a point of time in the past, subsequent to the first appearance of the visible universe, when life did not exist. The subsequent appearance of life is a fact that cannot be too strongly emphasized. The original appearance of life and the original appearance of the visible universe are two distinct and non-contemporaneous facts. The point of time at which the oldest of the fiery worlds reached its maximum temperature was long after the first appearance of the visible universe, and the point of time at which life could first flourish in that oldest world was long after it had reached and passed its maximum temperature. Consequently, at some definite time in the past, since the first appearance of matter, life came into the already existing universe. Whence did it come? Let it be admitted that the law of con-

tinuity can trace life back to its first appearance. Standing at that point of time, we see on this side life, but on that side no life. Somewhere and somehow, from out of a lifeless universe, there came a new and hitherto utterly unknown phenomenon. But is the presence of a new phenomenon fatal to the law of continuity? By no means. A crystal was at one time a new phenomenon, and so were thousands of other facts on their first appearance, but these are regarded as instances of the action of the law rather than as cases of its failure. So the phenomenon of life on its first appearance did not necessarily oppose the law of continuity. But did it in fact oppose the law? If we could trace the phenomena of crystallization back to the first crystal, but were unable to find a case of crystallization at the present time which did not depend on the prior existence of another crystal, we should be compelled to regard its first appearance as an apparent break in the law of continuity. This law demands that if a crystal requires a pre-existing crystal now, it must always have required it; so that if any crystal ever came unannounced, the law of continuity would have failed at the point of its coming. Similarly, if life at the present time should always come heralded by pre-existing life, but if on its first appearance it came unheralded, then its first appearance would be an apparent failure of the law of continuity. Its original coming would not be a breach of the law simply because it was a new phenomenon, but because its first appearance would not follow the law according to which it now appears.

What, then, is the law according to which life now appears? Does it come heralded or unheralded? Does it start up without warning, or is it always foreshadowed by pre-existing life? Is it the gift of life or of death? Science has but one answer to these questions. Professor Tyndall says: "No shred of trustworthy testimony exists to prove that life in our day has ever appeared independently of antecedent life." If life is now the gift of life alone, then the law of continuity requires that it shall always have been the gift of life. The law of continuity has carried us back through developing worlds to the beginning of life, but it cannot go a step farther. Life did make its first appearance in time, but it came in the face of the law of continuity, which declares that spontaneous gen-

eration then and there would demand spontaneous generation here and now. We have in this case a second apparent failure of the law of continuity.

3. Let us now turn from the past to the future, for this wonderful law is prophet as well as historian. Let us begin with the moon. Her pathway around the earth does not lie through an absolute vacuum, but she must make her way through the invisible ether with which science has filled space as the medium for the transmission of energy. The effect of her friction with this invisible ether is to shorten her distance from the earth, and to increase her velocity; so that, after the opposing effect of the terrestrial tidal wave shall have been sufficiently reduced, she will go circling around the earth in a diminishing spiral, but with increasing speed, and will at last, with fearful momentum, plunge into the earth from which she originally sprang.\* The time required to bring about this catastrophe will be inconceivably great. During this immense stretch of duration the earth will, doubtless, have cooled down below the point at which life can exist, and the sun himself will have parted with the most of his transformable energy. But when the collision of the moon with the earth shall take place, a vast amount of heat will be generated. While this heat will not restore the earth and moon to their original condition—because of the immense loss of energy in the meantime—it will, doubtless, restore the united moon and earth to a temperature at which life may again begin to flourish, provided, perchance, any living germs may have survived the intense heat of the collision and the intense cold of the æons preceding the catastrophe. But the combined earth and moon will ultimately cool down below the life limit, and in diminishing spiral finally fall into the sun, who shall already have received Mercury and Venus, and who shall in turn gather home his entire family of planets, asteroids, meteors, and comets. The law of continuity, then, definitely reaches forward to a time when the solar system shall be consolidated in the central sun, whose energy shall be very great, yet short of its original quantity by the total amount radiated into space during the intervening period.

If living germs should, perchance, survive the shock as the

\* *Treatise on Natural Philosophy*, Thomson and Tait, vol. I, part 1, p. 258.

planets come plunging into the central sun, the consolidated mass of the solar system would, doubtless, develop into a stage when life could again flourish. During the vast periods that I have described, the sun himself will, by the laws of gravitation and ethereal friction, have been approaching some other sun of similar experience, and, sooner or later, these bodies will come together; and these in turn will unite with other consolidated suns and systems, until at last the matter of the visible universe will all be gathered into one mass of stupendous but finite dimensions. If life shall have survived the countless alternate extremes of frozen and burning worlds, and appear in this ultimate globe, it will then stand face to face with its final enemy. When this isolated globe shall have parted with a definite amount of energy, and reached a definite temperature, life will take its final departure from the universe. We thus see in the finite future a third apparent failure of the law of continuity.

If it be objected that the law of continuity itself demands that life should cease when it reaches the lower limit of its possible existence, and that its final disappearance, instead of being a failure of the law, will be an instance of its action, let me suggest that we imagine ourselves standing on that dead world of the future at any time after life has taken its departure, and that we start backward on the track of continuity. When we reach the point at which life disappeared, we are brought to a halt. On the future side of that point the phenomena of life are not only unknown, but impossible. When we reach that point in our backward trace, the phenomena of life are still unknown and impossible. Chemical action will, on the backward trace, reappear at the point where it disappeared, because it does not imply previous chemical action. But when, on the backward trace, we reach the point at which life disappeared, it will not reappear, because life pre-supposes existing life. The final disappearance of the life of the universe will, therefore, equally with its original appearance, be an apparent failure of the law of continuity. That is, the two gates of life—the one by which it entered the visible universe, and the one by which it will take its departure—swing outward. The law of continuity can open both of these gates from within the living universe, and go back into the past realm of

death before life had appeared, and forward into the realm of death from which life shall have forever disappeared, but when it approaches the living universe from either the past or the future dead universe, it finds both gates closed against its entrance.

4. Let us take one more look into the far future, and follow the final globe after life shall have taken its departure. This body will at last part with all of its transformable energy and reach the temperature of outer space, after which no further change can occur. The law of continuity bears irresistibly on toward that final period in which no change can ever take place. Between now and then the stretch of duration is inconceivably great, but it is measurable in finite units. When that time shall come, the law of continuity will reach its last great failure. For, putting ourselves in imagination on that final globe in its last estate, we can take no backward trace to the time when change ceased. We can follow the law of continuity only by means of the change it necessitates, and in a changeless universe we can get no starting point at which to begin the trace of the law. The final disappearance of transformable energy from the visible universe will, therefore, equally with its original appearance, be an apparent break in the law of continuity.

I have thus far assumed the universe to be finite, and have thereby been able to point out four apparent great failures in the law of continuity; namely, the original appearance of the energy of the universe, the original appearance of life, the final disappearance of life, and the steady dissipation and ultimate disappearance of the transformable energy of the visible universe. On the assumption that I have indicated—namely, the finiteness of the universe—and under the full liberty that I have allowed myself—namely, to apply the law of continuity irrespective of only a limited knowledge of the universe—we cannot shrink from the results of our investigation up to this point. From the terms imposed upon the inquiry at least four failures of the law seem inevitable.

II. But let us change our assumption, and now regard the visible universe as infinite, still reserving our right to apply the law of continuity with safety provided we apply it with caution.

1. Let us first look forward. So far as I can see, the law may continue unbroken forever. By the processes just described satellites will coalesce with their primaries, planets will fall into their central suns, system will collide with system, and the consolidated mass will increase in size until the mind becomes staggered at the colossal dimensions; but as matter is now assumed to be infinite in quantity, these enormous masses will be infinite in number, and will forever approach toward infinite dimensions; and the universe, though forever parting with its energy, will never become inert.

Though it is scarcely conceivable that life could survive these countless shocks of worlds, with the alternate extremes of heat and cold, yet the stages of development in different parts of the universe might be so unequal that the environment essential to life could exist in one world while the catastrophe was being enacted in another; and if it were possible—which I neither assert nor deny—that life could be carried from world to world, the law of continuity might remain unbroken forever.

2. But if we look backward instead of forward into an infinite universe, do we see the same vision? Not so. On the contrary, when we go backward along the track of continuity into a universe of infinite energy, we find that, though infinite in extent, it must have had its origin in time. For if an infinite universe had been developing from eternity the central masses would now, by the processes described, approximate infinity in size.\* But it is certain that the orbs of the universe are finite in dimensions; they must, therefore, have been developing through a finite portion of duration. The law of continuity, then, leads us back to a beginning of the universe, even though it be infinite in magnitude, and at the beginning the law would seem to fail.

3. And further, when we consider the phenomena of life in connection with an assumed infinite past of the universe, the very hypothesis of eternal existence, whether of life or of matter, becomes self-destructive. Though we assume the past eternity of the visible universe, nevertheless, the environment under which life can flourish being limited, life itself must have first made its appearance in time; for if the limited environment under which life could flourish existed from eter-

\* *The Unseen Universe*, Stewart and Tait, p. 166; also p. 214.



nity, and the visible universe also existed from eternity, these two eternities could not be coincident, since one of them must be less than the other by a constant quantity equal to the duration required for the visible universe to develop into the necessary life-environment. And if two variable quantities whose zero points are coincident, and whose rates of variation are equal, differ from each other by a finite amount, neither of them can be infinity. Starting now and traveling backward on the track of life and matter, we have the zero point in the existence of each at the present instant; and however far back we go along the pathway of their duration, the two lines of their existence cannot become unequal until one of the lines ceases; but if the first of the two lines ceases, and the second can never differ from the first by more than a finite amount, the second line must also cease. Or, changing the direction of our trace, both lines of existence must have commenced in time.\* In the light of present knowledge the very hypothesis of an eternal past of the visible universe seems self-destructive. We cannot, therefore, escape the conclusion that, from the present stand-point of knowledge, the law of continuity has suffered, and must yet suffer, repeated apparent failures.

III. But this conclusion has been reached solely on the ground that we are in a condition to apply the law of continuity with confidence. Are we in such a condition? Is it safe to apply this fundamental law to a universe of which we see but the present phase, and of which phase we see but a point?

History is emphatic in its declaration that the application of this law in one stage of knowledge will lead to conclusions which must be exactly reversed in a higher stage of knowledge. One who had never met with a temperature below five degrees centigrade would seem justified in his belief that water will always be a liquid, and that it will always decrease in volume with a diminution of temperature; and he might suppose that the contrary could not occur without a breach of the law of continuity. In view, then, of our limited knowledge of the universe, it is extremely hazardous to apply the law of continu-

\* *The Unseen Universe*, p. 241. [The authors say: "For if  $x$  denote the date of the advent of life, and  $x+a$  that of the advent of matter,  $a$  being a constant quantity, the two operations cannot be made simultaneous by merely increasing the value of  $x$  without limit."]

ity beyond the circumference of our own experience, however confident we may be of its indications within that circle. And it is sheer folly to assume that we can confidently apply the law in all parts of the universe and in all stages of its duration. Not that the law does not hold every-where and always, but that in our ignorance we do not know what the law really is. The inhabitant of the torrid zone may say that the law of cooling water is contraction; the dweller in the temperate zone may say that its law is contraction down to four degrees and then expansion; but what finite being really knows the law? What finite being can say that there is no law behind the law, and that the time may not come when a wholly different behavior of cooling water will appear? If it is the law that water shall contract down to four degrees and then expand, who can say that it is not the law that it do so behave in this epoch of duration, and behave differently in a past or future epoch of duration? Who can say that there are not cycle and epicycle in law, and that the fundamental law of continuity is not the ultimate law of cycle and epicycle? I may be permitted to refer to the oft-quoted calculating engine of Charles Babbage,\* though for a purpose somewhat different from that which is customary. He showed that it was possible for a finite intelligence to construct a machine which would work for any assignable time according to a given law, and at any arbitrary point in the future change its treadmill work and proceed for another indefinite time according to a wholly different law; and that it could thus continue its changes of law any assignable number of times. If the machine were counting off natural numbers, and had gone consecutively from one to a hundred million and one, what would be the probability that the next number counted off would be a hundred million and two? It would seem, at least, to be as great as that an unsupported body will fall to the earth; but lo, the next number is a hundred million ten thousand and two, and a new series begins according to a new law; and so on indefinitely. Now, what is the ultimate law of this machine: that numbers shall succeed each other in a given order, or that the different laws according to which the numbers proceed shall follow each other in a given order?

\* *The Ninth Bridgewater Treatise*, C. Babbage, Second ed., pp. 33, *et seq.*

There seem to science to be four abrupt breaks in the great law of continuity. But what is the ultimate law of continuity? Is it that the phenomena of the universe shall follow each other in a given order, or that the laws by which the phenomena proceed shall succeed each other in a given order? Is it merely that life comes from life, and death from death; that nothing comes from nothing, and something from something; or that through one cycle of duration absence of life shall be the law, and that through another cycle life and volition shall be the law, and that through still other cycles other laws shall predominate unknown to us who flourish in the present epoch of duration? I must confess that I cannot resist the conviction that the fundamental law of continuity is the law according to which the cycle of laws proceeds, and that the very breaks of visible continuity are instances of the action of the ultimate law. But whatever may or may not be the ultimate law of continuity, one of two propositions is certainly true; namely, there are either some real or some apparent breaks in what we know as the law of continuity. For my part, I do not believe in a failure of this fundamental law. I cannot believe that it has ever failed in the past, or that it will ever fail in the future. I may not know what the ultimate law is, but whatever it may be, I can only conceive it as being "the same yesterday, to-day, and forever." Yet I cannot escape the conclusion—for the law itself drives me to it—that either it has failed in fact, or it seems to have failed. Let him who will choose the first alternative; as for me, I must choose the second, for I cannot consent to subject faith to a deadly insult. . . .

If a failure of the law of continuity is possible in four instances, whether they be real or apparent, the same is possible in any number of instances. If science is not unscientific even though it seem to demand these failures, no other system is necessarily unscientific if it seem to demand failures in the law. The Christian religion, like science, seems to demand a failure in the law. It is not thereby necessarily unscientific. The Christian religion presents a series of phenomena thrust into the present epoch of duration that seem to strike directly athwart the law of continuity; but this fact alone need cast no scientific discredit upon the system, for science demands as much for itself. The pivotal assumption in this great system

is the one that seems most conspicuously to clash with the law, and if this assumption could be made valid all the minor postulates might easily be possible. The central assumption is that One who had died subsequently lived again.\* That a dead man should return to life is apparently a failure of the law of continuity; and while we should be very careful how we accept the evidence of such a phenomenon, we should be equally careful lest we misapply the law of continuity to such a case. We should persistently refuse to believe that a dead man had returned to life unless in so refusing we were driven to the alternative of believing another equally conspicuous break in continuity. Mind as well as matter has its laws. Now, if the evidence of the proposition that one who had died rose again should be such that to deny the proposition would subject the law of intellectual continuity to a greater strain than that to which the law of physical continuity would be subjected by the assumption of the resurrection, then we should be driven to accept the fact of the resurrection. That is, if the resurrection is a breach of physical continuity, but the evidence of the resurrection is such that to disbelieve it would be a greater breach in intellectual continuity, then there is no alternative but to accept the smaller breach as against the greater. The laws of mind are as inexorable as those of matter. If, when the laws of matter seem to turn back upon themselves, as in the resurrection of a dead man, we call it a break in the continuity of nature; no less conspicuous is the break when the laws of mind turn back upon themselves, and judgment loses its alignment, reason its measuring unit, and faith the needle that points to the eternal poles of truth.

Whether, as a matter of fact, the evidence of the resurrection is of such a character that its disbelief would strain the law of intellectual continuity, is a question that does not concern the present investigation. The ultimate question with which this discussion is concerned is, whether any one has a right to say that the evidence of the resurrection cannot be conclusive since the resurrection itself would be a breach of continuity; or, in other words, whether the Christian religion is necessarily unscientific because its central claim appears to clash with the fundamental principle of science. Whatever

\*1 Cor. xv, 14.

may or may not be the evidence of the resurrection, we have found that the hypothesis of its reality is not necessarily unscientific, since science itself demands equally conspicuous breaches of apparent continuity. It is no more probable that the original phenomenon of life should be abruptly thrust upon one epoch of duration from out of a lifeless universe than that life should, at another epoch of duration, come back into a living universe in which it had previously existed—for this is the essence of the resurrection. In the one case we have life, *de novo*, out of a lifeless universe; in the other, life returning, after a limited absence, back again to life. If the resurrection was an abrupt phenomenon in the history of man, no less was the original advent of life an abrupt phenomenon in the history of matter; and I leave the reader to judge which waited the longer, man for the resurrection, or matter for the first appearance of life. And, after all, who knows that the continuous reign of the Christian system in the world is any more a breach of continuity than the continuous reign of life in the physical universe? For who knows the ultimate law of continuity?

Let me sum up in a word the result of this investigation. There are in the history of the universe some apparent breaches of the principle of continuity. Other apparent breaches are, therefore, equally possible. As science demands some apparent failures of the law, any other system may equally demand failures without thereby becoming unscientific. Whether such a system be really unscientific or not is a question of fact, and not necessarily a question of how it stands related to our conception of the law of continuity. The Christian religion, like science, is not to be judged by its apparent strain upon this law—for no finite mind completely knows the law; but, like science, it is to be judged by the ends it proposes, and the means by which it seeks to achieve them. "By their fruits ye shall know them."

*John P. D. John.*

## EDITORIAL NOTES AND DISCUSSIONS.

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OPINION.

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Is education a function of the Church? The theory that the State should provide schools for its youth is unobjectionable; indeed, a majority of its citizens hold that by taxation and otherwise the means should be secured for erecting school-houses, paying teachers, and supporting a school system that shall accomplish the general education of the youth of school-age within its borders. It is evident that unless the State shall assume the great responsibility it will not be discharged, and ignorance will unload its horrors upon the commonwealth. Granting that the general duty rests upon the civic organism to take care of its youth, it is questionable if it can do it thoroughly, or if it can secure to all the best opportunities for refined culture and a broad religious scholarship. In other words, there is a limit to the educational function of the State. It should provide for the common or average education of the youth; it should produce its own scholars, statesmen, rulers; but it is doing the common work imperfectly, and the higher work is either not done at all, or done so one-sidedly, or so self-contradictorily, or so negligently, or so compromisingly, that the Church finds an argument for its intervention in the cause of education that cannot be easily answered. The policy of opposition of the Roman Catholic Church to the public-school system of the country is grounded, not in the inefficient education afforded by the system, but in the fact that the education is not religious, or that it is not Roman Catholic. Hence the parochial school system of that Church. Without doubt its object is to destroy the public-school system and substitute its own, that Roman Catholicism may be intrenched in the continent. It cares not for the youth or their education, but for the Church, to whose interest every thing must be subordinated or sacrificed. The Protestant conception is to the effect that, as the State is incompetent or unwilling to provide adequate facilities for both the common and larger, or religious, culture of youth, the Church is justified, not in arraigning the State, but in supplementing its provisions by schools that combine religion and culture in just proportions, and that will fulfill the idea of education in its etymological, and therefore truest sense. It does not oppose, but perfects, the system; it does not antagonize, but approves and extends, the common provision; it does not criticise, but associates with the secular higher educational agencies for the improvement of youth. In execution of this idea it plants schools of denominational characteristics among the freedmen; it establishes colleges and universities in every State of the Union; it raises endowments on Christian and patriotic grounds, claiming that its schools are schools of morals, patriotism,



philanthropy, and religion; and, having in view the weal of the country as well as the prosperity of the Church, it adopts liberal courses of study and secures a broad and generous scholarship for aspiring and well-endowed youth. The genius of the Protestant school; its affiliation with governmental ends; its harmony with civil polity; its breadth of scholarly results; and its implantation of religious principles in the minds of its students, distinguish it from the narrow, centripetal Roman Catholic system, and commend it to the generous consideration of our constantly increasing American citizenship.

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The cultivation of a thankful spirit is one of the safeguards against the selfishness and the vainglory so natural to the prosperous and fortunate. Great wisdom is also needed to prevent the perversion of gratitude into a means of self-exaltation and forgetfulness of the extra-human source of good. The American citizen is prone to boast of his national inheritance; of the vast acreage of grain, of the mountains of gold and silver, and of the navigable lakes and rivers that make up the territorial republic. He is also proud of the institutions of civil liberty secured to him by the patriotism of the fathers and the sacrifices of their sons in times of war, and of their labors in times of peace. He believes no other country to be so rich in absolute resources, so great in positive possibilities, and so manifestly under the guidance of divine Providence as the "land of the free and the home of the brave." Hence, his songs, his prayers, his proclamations, his addresses, and his activities speak in exalted terms of the greatness of the nation, and of God as its chief patron and defender. The recognition of the Republic, its history, its achievements, its reserved forces, and the probability of its still higher and broader development, instead of exciting to deeds of benevolence, humility, and a broad-minded spirit of loyalty to national purposes, may but stimulate to greed, self-satisfaction, and self-glorification. We need to think of other things besides corn, potatoes, iron, oxygen, and gold, and to look beyond the national horizon if we would appreciate the divine plan respecting the nation and ourselves. David said, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased;" that is, there is occasion for greater gladness over some things than over corn and wine, though they have increased. Thanksgiving for material things tends to materialism of thought and affection, as brooding over individual successes tends to egotism and selfishness. God's providence is greater than his bounty; God's plan broader, richer, than a continent. Forgetting the material limitations of life, let the devout soul meditate upon God in history, from which the divine idea flashes, now on the edge of events and then from the very center of august movements; or, interpret the divine dealings with nations, God using them as his agents, as Babylon, Carthage, Greece, Rome, England, and Germany, overthrowing those not in sympathy with his purposes and preserving those in co-operation with himself; or, study special providences in the great leaders of the world, from Abraham to

Luther and from Luther to Lincoln; or, commencing with Pentecost, trace the permanent history of the Christian Church in the world, noting how it overcame persecution in all lands, triumphed over the Roman empire, and is installing itself in all nations as representing the spiritual purposes of the Almighty; then will gratitude grow from a small beginning into an expanded and refined consciousness of the divine Presence in the world's universal life. The corn disappears; the fields are dim; the mountains are faded away; even the nation loses its outline, and God and man once again meet on Sinai to rehearse the law and on Calvary to hear the sweet and lingering notes of redemption.

The subject of eternal retribution for the wicked is rather forbidding than inspiring, and few there are who consider it with any thing less than a mournful faith respecting it. One with the spirit of a Nero, or saturated with the ultra-predestination of an obsolete theology, might dwell on the sulphurous fate of the ungodly with some satisfaction; or another, touched with a merciful spirit, but recognizing the stern demands of justice and the necessity of the triumph of holiness, might approve of their final doom; but in either case the catastrophe of perdition, as supposed to occur in the case of the unregenerate, is an awful phase of revelation that tender souls would banish from contemplation. It is not surprising that ingenuity has exhausted itself in the vain attempt at allegorizing the word "hell," or stripping it of its eternal significance. It is not surprising that some theologians, under the stress of the plain declarations of the divine word, have so interpreted the atonement as to make possible the salvation of the race, and, therefore, the unnecessary of a place of punishment. It is not surprising that the most plausible arguments that skill, or logic, or philosophy could invent have been advanced in proof of the belief that the divine administration could not justify itself before the universe by decreeing, for whatever cause, the eternal banishment of a soul from the divine presence into regions of perpetual darkness and woe. One of the stock arguments of the Universalist is, that eternal punishment for temporal sin would subject the eternal Judge to the charge of inequality in administration, and wreck the throne itself. He concedes that infinite punishment for infinite sin would be just, but infinite punishment for finite sin would be unjust, out of all proportion, and impossible in a being governed by goodness, wisdom, and justice. But the Universalist revolted too soon against the orthodox theology, and certainly misinterpreted it; for it does not hold that infinite punishment is inflicted for finite sin. This theory is an invention of the Universalist. St. Mark suggests that sin is eternal in spirit, or of the nature of eternal enmity against God, and so he speaks of it as "eternal sin," on account of which eternal punishment will logically follow. Sin commenced, unless checked and overcome by some redemptive process or agency, will continue and become eternal; and when it has entered upon an eternal course, as it will at the close of this life, it also enters upon eternal punishment, the punishment

paralleling the sin. In this world there is opportunity for reform, and the apparatus of redemption is at hand; but in the world to come all agencies and influences surrounding the ungodly contribute to the perpetuity of sin and compel the perpetuity of penalty. It is a misstatement of our theology to declare that it teaches the doctrine of eternal punishment for temporal or finite sin; but it is true to say, that, receiving the Scriptures as the source of spiritual knowledge, orthodox declares eternal punishment for eternal sin.

Wanted! A history of the Christian Church in which the personal bias of the author will not appear; in which its progress will be detailed without reference to the presbyterial and episcopal principles, except as they are the prominent factors of the record; in which denominationalism will be subordinate and the truth of history supreme; and in which, when denominationalism is clearly a necessary part of the past, it shall receive dignified and impartial discussion. It is not a Roman Catholic history, nor a Protestant history, nor a denominational history that is wanted, but a history in which such influences will not be patent in the author's work. This is a difficult requirement. The historian writes according to his prejudices, as is evident in Gibbon, in his *Decline of the Roman Empire*; Hume, in his *History of England*; Stanley, in his *History of the Jewish Church*; Farrar, in his *Account of Early Christianity*, and Fisher and Blackburn, in their histories of the Christian Church. Nevertheless, such a history as we have described is needed, and such an historian must sooner or later appear. Blackburn's history is veined with the presbyterial principle, and from the stand-point of Methodist partisanship is objectionable. We must express surprise that, as Methodism has scant recognition in its pages, and for other reasons, it is in the course of study for traveling preachers. In Professor Fisher's able work Methodism is compressed into two pages and a half. Of these brief notices we do not complain; but rather of the theoretic spirit that haunts the historian and pervades every page of his record. The Church is waiting for a Samuel, or a Luke, or a Macaulay, who will trace the career of the Church from Pentecost to the present time, elegantly, compactly, completely, and without partiality or hypocrisy.

The seventy-first volume of the *Methodist Review* is closed with this number. With becoming modesty we may report that the record of the present year, whether it relates to patronage or permanent influence, is entirely satisfactory to those interested in its publication and in its prosperity as one of the standard periodicals of the Church. The subscription list has increased fifty per cent., the largest increase in any single year of its history, and the total list is larger than it has been in forty years. August Comte says "*Savoir c'est predire*" (to know is to predict); but, knowing what has already been accomplished, we shall not venture to predict what will be achieved. However, it is believed that, with the full co-operation of the pastors, the present is but the beginning of a still larger

circulation, and a more commanding influence in the aggressive work of the Church.

The examiner of the successive numbers of the year will observe that the *Review*, while maintaining Methodist thought and dialect, has so widened its scope as to include all the special functions of Christianity; and that, while defending the larger faith, it has aimed to stimulate along the more reserved lines of Christian scholarship and activity. Our contributors have not all been Methodists, nor were all residents in this country; but many of them have been the leaders of thought in other denominations, and some of them sprightly writers in the old world. Though Robert Browning declines to write for periodicals, and some may be indifferent to the needs of this kind of literature, there is no loss; our contributors are so numerous as to embarrass us; but no one should write for a magazine or review who is not willing to be refused. On this plan we have established an agreeable *entente* with a large number of writers in this country, and we anticipate a larger list another year.

In its particular work, the *Review* has become the leader of the opposition to the destructive tendencies of Higher Criticism, as exhibited by certain college professors in this country; and it has made rationalism a living issue. So pronounced has been the editorial position of the *Review* that the Higher Critics have been compelled to answer; and it is significant that their answers consist chiefly of denials, explanations, admissions, and insinuations, without disposing of the proofs advanced against them, without changing public sentiment, except to intensify it against their position. Some of them have passed through various stages of conviction since the arraignment, posing first as defenders of themselves or their views; next wishing to be taken as martyrs, assuming to be persecuted for truth's sake; and finally, pleading like repentant sinners to be forgiven as they have been misunderstood, and did not intend to go so far, or mean so much, or disturb the peace as they find they have done. It is gratifying that they have been compelled in reply to avow orthodox positions, thereby renouncing former assumptions, and neutralizing the evil of their injudicious bravery in pushing criticism against the Bible. While the personal feature of the controversy is thus eliminated, the *Review* will devote special attention next year to biblical questions, especially those involved in Higher Criticism, and to this end it has arranged for a series of articles on Old Testament books from the strongest scholars in America. The *Review* will also recognize the adverse tendencies of literary and scientific thought, and American conditions, and the symptoms of our civilization, taking issue with theories at variance with a sound science, or opposed by constitutional guarantees and the natural rights of man. We may safely promise our patrons a periodical that will not be behind the times, or be contrary to the times, except to institutions, customs, laws, hypotheses, and organizations that threaten the rights of religion and the sphere of liberty. With gratitude to the divine Father for protection and guidance, and with a full sense of appreciation of the support of the Church, we close the volume only to open another.

## CURRENT DISCUSSIONS.

## ORTHODOXY.

THE word "orthodoxy" is crowded with history. To the student of religions it embodies more theology, more controversy, more evolution, and more scholarship than any other word in comparative religious philology. In the broad sense it carries him back to the polytheistic religions of Athens, Rome, Egypt, and Babylon, which demanded of their subjects as unimpeachable loyalty to the prevailing religions as Christianity ever exacted of its followers; and in the Christian sense it transports him to the beginning of the Christian Church, which announced certain truths as essential to salvation, and which has never ceased to proclaim them through the vicissitudes of the centuries down to the present day in the ears of a rebellious world. Commonly, the word is restricted to Christianity as interpreted by Protestant teachers and enforced as the exponent of the divine religion, and in this narrow but well-understood sense we propose to use it.

Many questions are suggested by this word which cannot be considered at this time, nor is it necessary even to mention them, since they are not involved in the thought we wish to expound. Some questions not distant in their connection with the subject may receive passing notice; more to set them apart in their own worth than to incorporate them with the historic aspect of the problem we shall presently state. By "orthodoxy" we do not mean a particular creed of a particular religious organization, for nearly all Christian creeds are inherently correct, and agree with one another in essential teaching. To select one creed, therefore, to the exclusion of others, as the synonym of orthodoxy, would be unjust. Besides, there are creeds whose mammoth proportions excite suspicion of human manufacture, and repel those who are anxious only for simple statements of truth. It is not our intention, therefore, to magnify a particular creed at the expense of other equally well-received formulas of faith, or to speak of specific systems as if they constituted the sum of all the teaching of the Christian religion. Nor is it any part of our plan to undertake the defense of any particular doctrine or of all the doctrines that constitute the general orthodoxy of the Christian Church. Our purpose is neither exposition nor defense, though both ends may be reached as the subject is developed. Without intending to catalogue the doctrines of orthodoxy, it will be sufficient to observe, that from the time the faith of the Church crystallized itself in doctrine it has accepted inspiration, infallibility, monotheism, incarnation, the Trinity, atonement, human depravity, repentance, faith, regeneration, sanctification, heaven and hell as undeniably taught in the word of God, and as of themselves constituting the *summum bonum* of religious truth. More than these may be found in the Scriptures, but they are in harmony with the main teachings here announced, and do not call for individual treatment.

We deem it of the utmost importance to emphasize the fact that orthodoxy, unlike heresy, or error in general, has had a *wonderful providential*

*history*, to which it may point in self-vindication, and in proof of its divine mission in the redemption of the world. Error, too, has made history; it is indeed a part of all history; but it cannot claim providential guidance, patronage, deliverance, and prosperity. In a marked manner, and by proofs incontestable, it may be claimed that since the apostolic age orthodox faith has providentially triumphed over all internal and external obstacles, and is to-day the standard faith of Christendom. The proof of the moral soundness of an institution, law, custom, doctrine, or faith, is not its antiquity, or its uninterrupted history, for Brahminism is hoary-headed, and evil dates from Eden, but the providential patronage it has received throughout its long history. It may be assumed that God is on the side of truth, and that whatever receives divine support is right in teaching and spirit. We must separate in our minds those instances of the divine use of wicked men or agencies or institutions for particular ends from institutions or laws divinely approved and sustained; for Cyrus, Nebuchadnezzar, Titus, Mohammedanism, and Confucianism may be cited as having been used for certain ends, without implying divine approval or support; while Moses, David, Paul, Polycarp, and the Christian Church are examples of divine patronage and commendation. *In its long history, God has been on the side of orthodoxy, which is proof that orthodoxy has been on the side of God.* It is this thought that, more than all others, we wish to make plain, and to use as a means of strengthening any who may be in doubt as to the outcome of the regular faith.

It makes not against this position that orthodoxy has been incrustated with absurdities, complexities, and sophistries, or that its errors have been as numerous as its truths, or that its real meaning has often been obscured by human gloss, or that its virtues have been lost in its defects; for, these things being so, that it has survived under the circumstances is proof of an inherent vitality that nothing can quench or check. We freely admit that it has been loaded with misinterpretations sufficient to bury it; but as it developed it has buried them, and is sole survivor of the past. The doctrine of election, as proclaimed at one time by the greater part of Christendom, was an incumbrance that embarrassed the Church beyond expression; but the doctrine is in the dust, while orthodoxy, free of trammel, rejoices as a giant to run a race. Transubstantiation, exclusive immersion, apostolic succession, and many other doctrinal heresies still haunt the temple of truth, but worshipers within are not turned from a pure faith by any of these delusions. It must be remembered that one may be very correct in his faith and yet hold to doctrinal error, as, being a Christian, he may accept transubstantiation or apostolic succession, neither of which is any part of that general orthodoxy which makes up the Christian belief of the world. It may be that modern orthodoxy is yet under a burden of absurdities; but if so, the absurdities, not the orthodoxy, must be removed. In all history it has happened that the absurdities, when discovered, have been discarded while the truth has remained; in other words, absurdities have not been permitted to extinguish the genuine truth enwrapped in them.



Nor is the claim of providential patronage for orthodoxy affected by the admitted fact that in process of time it has undergone many modifications, and is not, in some inherent particulars, what it was in the time of Constantine, Hildebrand, Luther, Calvin, or Wesley. One of the striking proofs of providential care is, that an institution, or people, or law, or belief, under pruning processes has rather improved than deteriorated, and developed into more stately proportions, and into a more evident fitness for the accomplishment of a given purpose. Error, under providential discipline, sinks into degradation, and becomes more repellent because it becomes more horrible; but truth comes out the more clearly, shines the more radiantly, and is more musical in its announcements. Mediæval orthodoxy was truth in the ore, almost a conglomerate, and elimination of gross elements was a necessity. The adversities of orthodoxy were the means of its purification and the test of its integrity. Hence, criticism has been invulnerable in preserving the old faith from degeneracy and disintegration, though its purpose was the opposite. The modification of orthodoxy has been, not the expulsion of a single essential truth, or the destruction of any scriptural feature, but the abandonment of some superstitious traditions and misinterpretations that in past times were almost inevitable growths, owing to the feeble culture and the sectarian spirit that dominated the Church. If these things were inevitable then, their removal is inevitable now; but the decadence of a tradition or the death of a superstition has left the Bible as it was when the canon was closed. None of the superstitions of the past found their way into the Bible; but, like our errors, attached themselves to creeds, customs, and religious institutions. As orthodoxy has the Bible for its source, the extinction of tradition leaves orthodoxy unimpaired, yea, improved, for it stands out as biblical as the Bible itself.

But if it be contended by others that orthodoxy, during the process of modification, has not attained a purely biblical character, but is largely traditional still, we have only to reply that the work of modification is yet incomplete, and that further changes may be expected; but the essential truth of orthodoxy, whatever the pruning process, will ever be maintained. The Greek language exhibits historic modifications as variant and distinct as those that marked the progress of orthodoxy, but it has not ceased to be the Greek language. The Doric dialect of Theocritus, the Epic of Homer, the new Ionic of Herodotus, the pure Attic of Plato and Thucydides, the common Attic of Plutarch and Lucian, the Hellenistic variety in the New Testament, and the common-place speech of modern Greek, are variations of one tongue, and prove that changes even so impressive as these do not invalidate the integrity or affect the identity of the great language. In like manner we may reason that, whatever additions or subtractions may have been made to the common faith of the Church, it has remained through all the ages the same faith in substance, meaning, and influence. Clement of Alexandria received substantially the same truths as Clement of Rome. Ignatius did not differ with Polycarp in his judgment of the gospel system. Jerome did not deviate from the faith of Helena. Irenæus agreed with Theophilus touching the main truths of

the Gospel. Polycrates was not behind Justin Martyr in defense of Christian doctrine. In mediæval times, with all the superstitions of the Roman Catholic Church, the main doctrines of Christianity were espoused and engrafted in public teaching. Since the Reformation neither rationalism nor Calvinism nor heterodoxies without number have estranged the Church from a single teaching of the New Testament, or a single dogma of orthodoxy. As absurdity has not extinguished, so modification has not destroyed, the common orthodoxy of Christendom.

It may be said that if the teaching of the centuries has not been materially changed in the process of modification, the phraseology of Christian belief has been so altered as practically to imply a renunciation of the severer types of doctrine, and in this clandestine manner belief itself is somewhat different from what it was in the preceding periods of Christian life. We admit a modification of phraseology, but not a deterioration of expression, or an unconscious surrender of typical Christian ideas. The verbal representation of truth as found in the Athanasian Creed and the Westminster Confession is too ponderous, too philosophical, too dogmatical for modern use; but because the Church has marched on without the theological luggage of Athanasius or the Westminster divines, it must not be supposed that it went empty, or that it did not compress the great ideas of the fathers into smaller space and into more convenient form. Athanasius formulated the doctrine of the Trinity in a most masterly manner; but the Church carried it away from the great father and left him behind. The tendency of the modern period is to simplicity of expression. Ideas once lofty as mountains and clothed with the atmosphere of the stars are now reduced to every-day accessible truths, clear as the streams in the hills, and fragrant as the flowers on the terrace. Woe to a truth that hobbles toward us on stilts, or comes flying on eagles' wings, when it may approach us on its own feet, shod with the sandals of the Nazarene carpenter, or steal into our presence like the singing robin of spring! We may justly complain of the ruggedness, the crag-like sublimity, and the rock-built epitomes of truth as handed to us by some of the creed-builders of past ages; but a rejection of these molds of thought, or an alteration of the verbal types, must not be interpreted as meaning a modification or rejection of the truth they sought to synonymize or advocate. If the mathematician should treat the binomial theorem as the dogmatist does the dogma, clothing it with a thorny and expansive foliage, and amplifying its minutest point with studied prolixity; if the astronomer should adorn the nebular hypothesis with the verbal embellishments of a theologian, turning its mysteries into absurdities, and its transparencies into mysteries; if the chemist should proclaim chemical affinity with that hair-breadth discrimination that characterizes the faded theology of the past, and define acids and alkalis with equal plenitude of discernment; if the botanist should expatiate on petals and coronæ with the profundity of an obsolete creed-maker, and write on trees and plants as Jonathan Edwards wrote on hell and predestination; in short, if the scientists should define principles, laws, facts, and results after the prolix and

ambiguous manner of the ancient theologian, science would have but few disciples and would scarcely survive the age that gave it birth. That orthodoxy has survived absurdities, superstitions, some traditions, and modifications of phraseology, must be taken as proof that in spirit it has always been on the right side, giving out the truth to the world. Despite a frame-work heavy enough to break it down, it has breathed, lived, and voiced its great meaning into the ears of mankind, and kept the eye of the race upon the main end of life. Never for a day has Providence permitted the Church, with its tendency to vagary of expression and wrong method of teaching, to forget the simple truth of Christianity, and to respond to the simplest story of the evangelists and apostles. The Gospel, considered as literature, is a model of simplicity, and orthodox faith should conform to it in expression. The incarnation is not recited in the tones of a creed; nor is the resurrection of Jesus Christ set forth in the mighty dictum of a philosopher or theologian; nor is the Trinity proclaimed in a series of propositions; nor is the atonement heralded with the thunder of an academician; but all are quietly told in the plainest manner, becoming truths so great, so divine. If orthodoxy has maintained itself under the disadvantages heretofore mentioned, what might it not have accomplished if it had stood forth in simplicity as the exponent of the revelations of the divine Teacher? To this simple form events show that it is rapidly tending, for revision of confessions is the order of the day, and clearness of statement is the demand of the Church.

Whatever orthodoxy may have been, or whatever it is, it must be conceded that it has been and is inseparable from the history and life of the Christian Church. The one is as indissolubly involved with the future of the other as Joseph was bound up with the destiny of Israel. The Church has not gone beyond its faith, nor lagged behind it, but has kept even step with the studies of belief, prospering only as it prospered, languishing only as it languished. The history of orthodoxy is the history of the Church; the many-branched Church is the outcome of a many-branched faith. Whatever the one has been or is, the other has been or is in its spirit and life, and this law of correlation will abide in the future as it has governed in the past. The Church in the apostolic age, in the fourth century, in the period of the Crusades, in the sixteenth century, and in the nineteenth century, was an expression of Christian faith—the same faith that has dominated the world since the Master left it. Tracing its history through the years of its successes and changes, we see constantly a supervising Providence over its interests, and protection from final collapse. Persecution raged against it with Julianic hatred during the first three centuries, but it was not destroyed. Its union with the secular power under Constantine was a perilous experiment, the source of great corruption to the Church, but it was preserved, and even triumphed over its corruptions, and throughout the Byzantine empire. The rise of the Papacy was a menace to its integrity, but Providence, permitting the Papacy to thrive, segregated the truer Church from its fold, and directed the orthodox faith in a wider channel. Scholasticism threatened the extinction of faith by

substituting knowledge as the primary element of theology, but scholasticism perished, and Christianity kept on its bright way. Luther, seeing that orthodoxy was smothering to death in the arms of the Pope, seized it with pierced fingers, and bore it away from the Vatican, bleeding, gasping, but living, and it is living still. A continent was turned against him; empires leveled their oppressions at him; and the great Church stepped upon him as a viper; but the Reformation was the beginning of the downfall of the great hierarchy, and the permanent establishment of the true religion in the earth. English Deism lifted its standard against Christian faith in the eighteenth century, but Bolingbroke is almost forgotten, while Christianity pervades the British isles. Rationalism resisted orthodoxy in Germany, but Schleiermacher struck it a blow from which it never recovered, and evangelical religion is again at the front in the land of the Reformers. Higher Criticism is assailing orthodoxy in this country, but the issue will be the same; the critics, like Arabs, will fold their tents and steal away in their own darkness, leaving faith undisturbed, and the surviving champion of the ages. Never has orthodoxy been vanquished by outside foes; never has it been undermined by inside adversaries—Judas and Nero alike perish. The Founder of the Church is the author of truth, and as one is protected so is the other; as one prospers or suffers so does the other. The alliance between them is eternal, and never has been broken, and never will be annulled.

In striking contrast with the providential history of orthodoxy is the virulent, conceited, short-lived career of nearly all forms of heterodoxy, whether of ancient renown or only of modern reputation. They rise, utter their protest against the advancing religion, exhibit dexterity mingled with wrath in their opposition, then subside, and go into history as ineffectual attempts to stay the progress of the infinite. Heresies, plausible in form, captivating in sentiment, backed by scholarship, and sometimes founded in reverence, come forth, at first mildly pronouncing their cynicism, then more bravely rushing on with declamation against the truth, only in the end to find the truth has gone on and left them helplessly groaning in its rear. Unbelief may have the energy of a hurricane, but not the solidity of a Gibraltar; hence, it oftens blows itself to death, or breaks in pieces against the immovable foundations of truth. Marcion, the heretic of A. D. 140, rejected the Old Testament, and all of the New Testament except Luke's gospel and several of Paul's epistles, but Marcion is unremembered except in the theater of criticism, while Moses is read in the world's great synagogue, Isaiah kindles Messianic joy in the race, and the New Testament is bringing the sons of men into the possession of the marvelous redemption. No greater forgery in literature was ever committed than the "Clementine Homilies," written in the latter part of the second century; but they are useless documents, except to show the plan of the forger, and that he did not succeed. After John wrote his gospel the Alogians of Thyatira disputed its authenticity, attributing it to Cerinthus, but the Alogians are without descendants, and Cerinthus is noted as a wrecked heretic. Porphyry († about A. D. 305) wrote fifteen books

against Christianity, but they have perished, while the truth he assailed is filling the world with its influence. Celsus was likewise a heavy antagonist in polemics, but he failed to overthrow the religion he despised. Voltaire said it took twelve men to write *up* Christianity, but he would show the world that one man could write it *down*; but Voltaire owned his defeat, as most opposers do, when in the arms of death. Mr. Frothingham, an exponent of free thought, recently confessed that the so-called revealed religion upon which he had been making war was gaining, and that his free-thinking ideas were losing; hence, he abandoned further resistance of that the progress of which seemed inevitable. Thus the great leaders of heresies and heterodoxies have seen how futile has been their opposition to the orthodox type of religious thought, and with what tremendous strides the religion of the New Testament has gone forward in its work of general evangelization.

The same lesson is taught in the utter failure of certain heretical systems and organizations, such as Arianism, Socinianism, Unitarianism, and Universalism, to check the purpose, alter the direction, or impede the success of the religion represented by orthodoxy. They came forth with a spirited determination to overthrow the established faith; they were brave, reckless, defiant, even jubilant; but the Church brushed them aside as Alexander did a province, and, resting in the assurance that the gates of hell shall not prevail against her, she now has her eye upon all the future, and upon all the race as the object of her conquest. Hence, when a heretic writes of the "inevitable surrender of orthodoxy," as one was pleased to do in the *North American Review*, he knew not what he was writing about; he knew nothing of the universal failure of heterodoxy and the providential triumph of orthodoxy.

If the testimony of history is worth any thing, it is to the effect that, whatever its incompleteness of form, ambiguity of utterance, or uncertainty of teaching, orthodoxy in essence is the divinely-chosen exponent of the divinely-begotten religion, and is so linked with the providential purpose respecting the world as to receive providential patronage, the sure guaranty of complete ultimate triumph over all error, heresy, and sin; and it is also to the effect that heterodoxy, however honestly espoused or vigorously maintained, has been without divine guidance and can anticipate nothing except extinction. Wise is he who, reading these lessons of history, heeds them to his salvation.

#### RATIONALISM IN PANTOMIME.\*

A controversy on local issues, or social and political questions, may be conducted in the newspaper, or in literary clubs, or on festival occasions, and be disposed of in a fortnight, or even less time, and editors, re-

\*The critics resort to the daily and weekly press; we must abide a bi-monthly silence before speaking; but we assure our readers that our eyes and ears are open, and telescopes and microscopes are at hand for use, and they will hear from us if it takes all winter and summer.

porters, and interviewed men may share in its progress, and with a single utterance exhaust all their available knowledge or thinking on the subject; but a controversy on a great religious question that strikes at fundamental principles of belief and conduct, and affects the future of the Church, cannot be ended at a barbecue, or by a bonfire, or by post-prandial eloquence, or by the temporary display of literary pyrotechnics prepared to order and exhibited with self-conceited hilarity and self-reported satisfaction. The current question in religious circles is the rationalistic march of the colleges, two of which, named in our indictment, after a fitful gasp seem to have already yielded the point, and by silence confess guilt. Yale is in the toils, struggling with tremendous energy to overthrow our accusation of rationalism, and is resorting to the last and, as we shall see, to some questionable means of defense. Professor Harper, "spokesman of the rationalists," is now chief spokesman for the University, Professor Ladd having hid himself in the fogs, and is guarding his interests by agencies *ab extra*, as well as *ab intra*, and the institution with particular signs of interest in its future.

We understand that, seeing something had to be done to check the tide of sentiment against himself, the Professor took advantage of his position at Chautauqua in August to recover lost ground and reinstate himself as an orthodox writer in the affections of believers. It has been reported to us that a programme of defense was executed at Chautauqua, which placed him beyond further need of vindication, and that his opposers have been overwhelmed and extinguished. It is also well to state that a bird of passage whispered to us that we were annihilated at Chautauqua in one segment of its circle; but we might prove an *alibi*, for we were not there, and it was no difficult task to extinguish an opponent several hundred miles away. Not only a Hercules, but an infant, could accomplish as much under similar circumstances. But, metaphorically speaking, if we were there and suffered a repulse, we were like General Taylor in Mexico, who, when he was whipped, did not know it. Our helmet is without a bruise, and we have not discovered the loss of a hair from our eyelids. The Rev. Dr. Buttz, of Drew Theological Seminary, writing of that affair, well said, "The case is not thus easily disposed of. . . . In your work of maintaining the supreme authority of the word of God, you will have a grand opportunity and a hearty support."

Professor Harper's plan of defense was pantomimic, in which others appear as his defenders; but they rashly expose the vulnerable points of his creed and policy, and bring us under obligation to them for their frankness and their contribution to our position in this controversy. A little later the professor himself speaks, but through a reporter, apparently showing great progress toward orthodoxy, and bringing us under obligation to him for his ready yielding to discipline. We shall, therefore, note, first, his defenders; and second, his personal self-defense.

Of the few who have spoken in his defense, either at Chautauqua or elsewhere, there is the explanation that they are either Higher Critics themselves, or bordering on theological destructionism, or are related to



him or to Yale by personal or local ties, which greatly militate against the value of their opinions, and are worth nothing as expositions of the critical attitude of the learned professor.

Whether a part of the programme of defense or not, a Yale dinner, at which "forty men of Yale" were present, was munched on Wednesday evening, July 24, after which several speeches were made in eulogy of several things. "Dr. Harper," says the *Chautauqua Assembly Herald*, "was exceedingly felicitous. He declared that Chautauqua was a branch of Yale," and finished "with an eloquent prophecy as to the future of Chautauqua as a bond of union between the universities of the land." As to the impression made by this dinner, and other Yale exhibitions at Chautauqua, the correspondent of the *Pittsburg Commercial Gazette* wrote that there was great dissatisfaction this year with the prominence assumed by Yale men, and that Harvard and other institutions were quite generally ignored. If this is correct, it proves that Yale was on the defensive, and monopolized the opportunities of the Assembly.

The chief defense of the Professor was made by Dr. Lyman Abbott, but whether in a public speech or in a free-and-easy talk with a reporter, we are not informed; but it is immaterial. The "defense" was soon published in the *San Francisco Chronicle*, which led an astute theologian of the coast to write us that the defender's language "unmistakably corroborates your strongest statements, affirming the rationalism of the Professors." This is true, and we may add that such a defense would ruin the orthodox standing of any man in whose behalf it would be made. Among other things, Dr. Abbott says of Professor Harper: "He was among the first to cut loose from the old system of treating the Bible as *one book*, thinking it unscholarly and not conducive to its highest and best use, and in insisting that it must be analyzed and investigated just as we should analyze and investigate any other piece of literature." Every scholar knows what this position involves, and that it cannot be maintained by one of orthodox instincts. It means that not only the Pentateuch, but also the entire Bible, must be decomposed into fragmentary records, containing traditions and memories, instead of inspired histories, prophecies, and deeds. The hitherto accepted fact of *one book* is to be superseded by the theory of *many books*, or a miscellaneous collection of documents, written without interdependence, and without a common divine end in view. *This is the exact position of rationalism*, and Professor Harper is said to adopt it. Speaking of the Old Testament, Dr. Abbott says that "Professor Harper and men like him have made it a *human book*." Exactly. What the infidel has always claimed is now established by the Higher Critic; namely, the Bible is a human book, though the moderate rationalist rarely goes so far in his work of reduction as to forget that it contains more than human elements. This is one of the great errors of the critics; they propose to treat the Pentateuch according to the canons of the Homeric ballads, and the Old Testament as they treat Livy and Herodotus. The Bible is a *human book*, without special claims, and entitled to no consideration on the ground that it is an *inspired book*.

This is the gist of Dr. Abbott's defense of Professor Harper, but it as positively attributes generic rationalism to him as any thing we have discovered or announced.

When the reactionary defense was secured, the reporter of the *New York Tribune* telegraphed his paper that it was generally approved by scholars present, "orthodox as well as unorthodox!" It seems, then, that the "unorthodox" were at Chautauqua, to echo the defense in behalf of Professor Harper, but it would be interesting to have a list of their names. Who were the "unorthodox" shouting for the Yale teacher? As for the orthodox, *The Christian Advocate*, reporting the occasion, stated that there were those among the Professor's pupils (who probably were ministers) that did not accept his views, so that there was at least a division among the orthodox. Dr. Galusha Anderson, of Granville, Ohio, was the only orthodox clergyman mentioned in the *Tribune* as supporting the defense; but as he said "a man's orthodoxy does not depend on what he thinks about the origin of the Pentateuch," and other rash things, he advertised himself as tinctured with the belief he wished to defend; and as Professor Harper is a Baptist, he thought it respectful to give him the right hand of fellowship in the time of his trouble. One of our bishops is reported as saying some pleasant things of Professor Harper, but we have seen nothing over his signature, and in his reported statement there is no allusion to Dr. Abbott's defense, so that the defenders of Professor Harper at Chautauqua, as named, are reduced to Dr. Abbott and Dr. Anderson. We are told, however, that the Professor is "felicitous," and believes himself vindicated! Such an attempt at vindication is a *fiasco*, and such a vindication is a confirmation of all that we have maintained.

The second step in the defense is the appearance of the Professor himself, who reluctantly, (?) through a reporter, protests against being considered a sympathizer with any objectionable form of Higher Criticism. The "interview" bears the ear-marks of having been prepared, both questions and answers, by the Professor himself; but it is of no consequence who proposed the questions, as he fathers the answers.

The "interview" is a curious compound of rhetorical denial and evasion, evincing a purpose on the part of the accused to misrepresent the issue, or to discuss merely its incidental features, leaving the main point untouched, and therefore undecided. We deem it, therefore, necessary to dissipate the darkness that, like a cuttle-fish, Professor Harper has gathered about himself in hopes of escape from a true warrant of arrest. By actual count the defense contains at least eight denials, direct and indirect, of the general charge of rationalistic proclivities; but a denial without proof is worth just what the weight of his position and authority as a scholar will give it, and upon this preponderating influence he seems to depend. He also applies to us in their varied connections such adjectival epithets as "woeful misconception of the facts," "absolutely untrue," "gross injustice," "absolutely unfair," "entirely untrue," "grotesquely inaccurate," forgetting that superlative denials, epithets,

misrepresentations, and evasions are the drift-wood of shallow controversialists, and indicate barrenness of resources for the purpose in hand. It were easy, if our charges were of the character he describes, and if the *Old Testament Student* were consistently orthodox, to crush us by lengthy quotations from its pages, which he has not done and which he cannot do. We challenge him to reproduce or point to articles, editorial or contributed, that have appeared in that periodical in the last two years that uphold by argument, facts from archæology, or the internal history of the Bible, *the great fact of its supernatural origin and character*. An occasional reference to the subject is not sufficient. It must be shown that the periodical has steadily advanced the orthodox view of the Scriptures against the rationalistic tendency of interpretation: but this cannot be done, because the student does not deal with that aspect of the case.

The most astounding statement, therefore, in the "interview," is that "the object of Wellhausen and his school is to disprove the supernatural element; *ours is to prove it.*" Now, instead of Wellhausen, Kuenen, and their followers attempting to disprove the supernatural element in the Scriptures, it is well known that they accomplish their purpose chiefly by ignoring it, and the *Old Testament Student* in large measure has adopted this method of treatment of the biblical books. When Dr. Harper affirms that it is his purpose in that periodical to prove the supernatural element he is contradicted by his own definition of Higher Criticism, which confines his researches to the investigation of the *human life* of the Scriptures, and according to which limitation the *Student* has been conducted. His whole aim is, holding the supernatural in abeyance, to project the human elements into analysis and consideration. Dr. Abbott says that Dr. Harper has made the Bible a *human* book. It remains for him to show how an almost exclusive exaltation of the human life of the Bible contributes to an intelligent faith respecting its superhuman element. It will be difficult for him to quote any thing from that periodical showing the *nexus* between the natural or human and the supernatural or divine; and until he makes good his claims they must at least be held as debatable. In partial proof that the claim is unfounded we may report that letters received from former pupils of Professor Harper assure us that some of them have nearly lost faith in the Bible as a supernatural book because of the *Old Testament Student*, which they have diligently read. While the Professor was enjoying his vindication, and using the reporter as a speaking-trumpet, a "Layman" of New Haven appeared in the *Tribune* stating the following:

... Unless Dr. Harper has been entirely misunderstood in his private teaching, he has plainly declared that the Christian student, after having found out just the language used by the authors of the various books of the Bible and the exact meaning of the language, must apply the final test of his own reason in determining what statements are true and what are to be rejected. And to the plain question of one of his students, "Do you mean to say that if my reason condemns any scriptural statement as untrue I must reject it?" his reply was: "Certainly; for what purpose was your reason given you?"

The student ended by saying: "I shall distrust my own reason and stand by the Scripture when I find what that really declares." And to this Dr. Harper

replied: "I am disappointed in you, and surprised, too, that after all your study and knowledge of these things you still cling to the old-fashioned notions of the Bible." Nor is this one student alone that has understood the Doctor in the same way, or misunderstood him, if that is the more correct term to use. It is possible that Dr. Harper proposes to limit the use of that God-given faculty, the human reason, to those who by great learning have proved their ability to apply it properly and correctly; but shall we not need some infallible teacher to tell us when we have reached that point in learning? Will Dr. Harper undertake that responsible office, or will he content himself with expressing his surprise when unusually bright students prefer the old-fashioned ways of buying the truth and selling it not—no! not even at the market-place of our enlightened, educated reason?

Professor Harper has been diligent in affirming his orthodoxy as a teacher; but the dynamite from New Haven dissipates that profession into thin air, and rebukes the teacher for his hypocrisy. On the publication of these facts the Professor made it convenient, as one of our bishops said, to go to Europe.

What is Professor Harper? He denies that he is "neutral," though one of his intimate friends, a theological professor as reliable as his Yale friend, assured us that he preferred to be known as being neutral, and occasionally the "on-the-fence" spirit is manifest in the *Old Testament Student*; but we will allow that whenever he gets down on the ground he is usually on the side of the highest criticism. In our published reference to his analysis of the Pentateuch, as it appeared in the *Hebraica*, we alluded to him as the "spokesman of the analysts," which he gladly accepted as descriptive of his position. On first thought this sounds like neutrality, for if he were merely "spokesman," it were proof that he was disposed politely to serve them, without indorsing their position; but a spokesman is usually in sympathy with the cause he represents, or why does he speak for it? When Paul stood by at the stoning of Stephen, holding his clothes, he consented to his death, though he did not throw a stone; and when Professor Harper consents to be the mouth-piece of the enemies of our religion, it is time to ask if he is not one of them. Suppose Bishop Merrill should assume to be spokesman for agnostics, and Bishop Foss for infidels, urging their arguments with all vehemence, would they expect to be recognized as orthodox? There is a mistake somewhere, and the Professor should correct it. His periodicals have been the avenues for the objectionable Higher Criticism, and he cannot escape responsibility by shouting that he nevertheless is orthodox; nor can he overthrow the suspicion that he is in sympathy with German rationalism, when his work is in the same direction, by saying that he does not mean to be on the wrong side.

As regards the charge of Higher Critics substituting illumination for inspiration, Professor Weir of Yale is one of our authorities, but Professor Harper avoids the quoted source and argument, and is content with denying the general statement. He is really almost skillful in refuting charges never applied to him personally; for we never based our criticism of him on this fact at all, but on other grounds, which he would do well to examine, and for refuting which he might find it necessary to employ all his reserved skill and ability.

In the reported "interview" to which we refer Professor Harper, knowing that what he would say would go to the world, is as orthodox in expression as the most exacting conservative would desire; and in the August number of the *Old Testament Student* is a contributed article on "Errors in the Bible" which we can approve, and an editorial on "The Bible Pre-eminently Supernatural," apparently indicating that the Professor is swinging to the right side. But, as in previous numbers, so in this one, there are compromises, shiftings, and a direct going over to the wrong side. On page 66, Professor Harper says: "Men are beginning to see more and more clearly that the *essential element of prophecy is not prediction, but religious instruction.*" What does this mean? The kernel of the prophetic books is the predictive element, or they are valueless to us as arguments for the doctrine of inspiration. Theologians rely upon prophecy as a pillar of Christianity, and Bishop Foster, in the third volume of his recent work, uses with tremendous force the proof of the supernatural element in the Scriptures from the predictive feature of prophecy. This, now, must be abandoned at the dictation of the critics who are only following in the footsteps of the rationalists of one hundred years ago. The import of this position is, that the Messianic prophecies of Isaiah, Daniel, Ezekiel, Micah, and Joel must no longer be regarded either as proofs of a supernatural element in the Scriptures or as evidence that the Messiah was the subject of antedated contemplation of the great writers of the Jewish Church. In short, as to prophecies, we have none, and as to prophetic books, they are merely for purposes of instruction in religion. Professor Harper carries the view so far as to say, applying it to the New Testament gospels, that *they cease to be history or biography*, and considered as written chiefly for religious instruction their real meaning is best made apparent. Hence, "while the gospels remain historical in the highest sense, still they are not history, but prophecy," or books of religious teaching. On a single page he disposes of the prophetic books as inspired fore-announcements, and of the four gospels as inspired histories, thus identifying himself with the extreme positions of German and other rationalists in the same field of inquiry. A thousand certificates of his orthodoxy from the most eminent scholars in the world are not worth the ink required to write them, in the presence of his own pronouncements respecting the questions involved in this controversy.

The disposition of the historical, prophetic, and supernatural elements of the Scriptures is the goal of Higher Criticism. In the August number of the "Contemporary Review," Dr. Cheyne, of England, proposes a basis of union for Conservatives and Progressives in criticism which is interesting because it frankly acknowledges the purposes of the critics. He insists that we shall agree that the Pentateuch is composite in character and post-exilic in construction; that the Book of Deuteronomy is post-Mosaic and perhaps post-Solomonic; that Isaiah is the product of two or more authors, the Messianic portion—the most interesting and the most valuable—having a Babylonian origin; that Daniel did not

write the book bearing his name, and that the "visions" were composed in the time of the Maccabees; that Solomon did not write Ecclesiastes, but who did is not stated; and so on, setting aside well-established orthodox views, and asking that these new assumptions, contradicted by history, science, logic, and the highest reason, shall supersede the categories of Christian faith respecting inspiration and cognate doctrines. It is significant that Dr. Abbott says, in reference to Dr. Cheyne's proposed views, "We give them to our lay readers as a concise and semi-authoritative statement of the lines along which, and the goal toward which, modern biblical criticism is moving." The goal! From this "goal" even Dr. Abbott, so bold at Chautauqua in disposing of the Pentateuch, apparently turns back, because he says, "We state these results without expressing any independent opinion respecting them, either *pro* or *con*." The goal of biblical criticism is the attempted reconstruction of the Bible as an inspired book; and Professor Harper is headed in that direction, for we do not discover any separable difference between his pronounced views and those of Dr. Cheyne.

In the July number of *Our Day* is an article on "The American Board and its Patrons," by Dr. Cyrus Hamlin, who alludes to the "rationalistic brethren of Andover and Yale" as obstructionists, and defends the Board against the sway of their influence, and urges that it act independently of them. But who are the "Yale rationalists?" It is too late in the day, when scholars of all names are referring to them as enemies in the path of progress, to deny that biblical criticism in its degenerate tendency is a dangerous instrument, or that many of the school critics are the willing disciples of the older rationalistic party. We might ask at this point, if there is nothing in our accusation why is there so much ado about it? Why such tremendous efforts to resist it? Why pyrotechnics, dinners, reporters, suborned attorneys, and a masquerade of all the appliances of a genuine defense if only a sky-rocket has been discharged? Verily, the conduct of the critics is proof that our exposure is founded on facts they cannot contradict.

It has been asserted that the Bible is in no danger from Higher Criticism and that it should not quail before new facts or discoveries, all of which is true. It is also true that the Hellespont did not quail before Xerxes, nor would Saturn quail before the pop-guns of the Chinese navy. It is true the Bible is in no danger of extinction, because it is the Bible, and the attempts to shear it of its supernaturalism are as reckless and inutile as would be the attempt to unseat the occupant of the divine throne. But because it may endure all assault is no reason why the assaulter should undertake to destroy it; he is not excusable because he is impotent, nor is he justified by claiming that, as a final result, he has established the integrity of the Bible. The final result is not because of his attack, but because of the Gibraltar-like irresistibility of the Bible. The credit of its stability belongs, not to the critic, but to the Bible.

When it is said, however, that Higher Critics are not attempting to undermine established faith in the divine book, we must discriminate



between those who, like Professor Green, know the limitations of criticism, and those who, like Wellhausen and Kuenen, care nothing for barriers or consequences. Professor G. H. Schodde, of the Capital University, Columbus, O., in a well-considered article in the July number of the *Homiletical Monthly*, points out the weaknesses and dangers of modern biblical criticism, among other things saying that it neglects or ignores that factor in revelation which other generations made prominent; that the traditional views respecting the Old and the New Testament are not only antagonized, but in some cases considered hopelessly undermined; that the radical methods adopted in many cases exclude the possibility of honest investigation and judgment; that *the biblical books in their present shape do not support the critical reconstructions*; and that in some respects modern criticism is a revival of the Tübingen spirit of interpretation.

In the *Sunday-School Times*, August 24, speaking of "The Central Problem of Old Testament Discussion," he says, "the denial of the Mosaic authorship (of the Pentateuch) is a part and a portion of a critical and analytic process which aims at a complete reconstruction of what the Christian Church has all along regarded as the correct scheme and system of Old Testament history and religion;" and as to the Critics, "they claim the right of sitting in judgment over these records themselves, *of going behind the evidences and testimonies as they exist*, and, according to principles and laws of their own reflection, to pass upon the value and worth of these sources;" and finally, "the method of treating the Old Testament records from a standpoint which implies that they are pious frauds, arranged and shaped with a more or less pronounced intention to deceive the reader, is abhorrent to a spirit that has learned to recognize in these books a divine revelation and the history of such a revelation." What have the Critics to say in response to this exposure of their "policy?" Professor S. I. Curtis, of the Chicago Theological Seminary, in the August number of *Our Day*, writing of the effect of biblical criticism on the Bible, says the Critics assume a progress from feticism through polytheism to monotheism, but the Bible shows a lapse from monotheism into polytheism as the order of history, and thus the critics are at war with facts; he also says that the Chaldean Genesis exhibits polytheism, but the Mosaic Genesis does not, showing that the latter was not derived from the former, as the Critics claim; and again, "we should maintain the *infallibility of every* (scriptural) *statement bearing upon history and science*, as well as the infallibility of those which bear upon doctrine and life;" but this is controverted by the Yale Critics. The *Theological Monthly* has arrayed itself boldly against Higher Criticism, pointing out its infidelity; and Principal Dawson, in the June number of the *Contemporary Review*, hammers the Critics for their treatment of Genesis, and is orthodox in every utterance. As the scholars are aroused they discern the precipice of rationalism, and refuse to plunge into the abyss.

In the maintenance of the rights of orthodoxy against the inflated claims of the Critics we have had the unsolicited support of the Methodist clergy, the Methodist press, which, with one unenviable exception,

has not published a line in sympathy with the rationalistic movement or with the assailed Critics, and many thinkers of the different denominations in the country. One of our bishops said: "You have them on the hip. You have compelled them to avow the orthodox position, which is an abandonment of their own and the confirmation of the justice of your attack. You have nipped rationalism in the bud." Another says: "You have stirred up the constituencies of the schools to inquire into the soundness of their Faculties; and you have suggested that wavering Methodists hold in check their sympathies with the Critics." Another says: "I want to tell you that I am in greatest accord with your aggressive method of defense. General Grant said his notion of strategy was to get close to the enemy." The venerable Dr. D. Wise writes: "I incline to think that the spirit of Dr. Whedon must have stood at your elbow when you wrote your articles, for they remind me of his way of putting his critics to silence. . . . *You have sustained your averments.* . . . I think one can scarcely doubt, if not concrete rationalists, your opponents are yet teachers of the germs out of which rationalists are formed." Dr. S. L. Bowman, Dean of the Theological Department of De Pauw University, writes: "I have called at your office twice to congratulate you on your 'fight' with Ladd, etc. I am glad you hit him so hard. Hit him again!" Professor R. J. Cooke, of Grant Memorial University, writes: "Professor Harper's reply amounts to this: I am a very loyal evangelical professor, although I am always showing in the most brilliant way I can that the Church is very stupid, woefully superstitious and self-willed, and that all wisdom and theological lore are on the side of the rationalists and their kin." Dr. Joseph Horner, of Pittsburg, writes: "It is astonishing to see how sensible men can allow themselves to jump at conclusions as some of the Higher Critics are doing, and so accept the most absurd conjectures, if only they can be used to discountenance or overthrow the long and well-established authority of the inspired word." The Rev. Dr. R. Yeakel, editor of the *Vierteljahrschrift*, Cleveland, O., writes, "I thank God who gave to you the ability and the courage to expose the *insidious rationalism* which is building its nest in some of the highest schools of the land. . . . Let us hear your trumpet again." Dr. Jacob Rothweiler, an eminent German presiding elder in Kentucky, writes: "You are taking the right position toward rationalism. . . . It is spreading. . . . Your warning will do good." Dr. Crook, of Louisville, Ky., writes: "It is something to put rationalism on the defensive, and faith on guard. This might have stayed the flood in Germany; but it came in as an angel of light, and now is lifting its black wings for flight. Why should it light at this late day on America? Abraham drove away better birds than this." The venerable Dr. McCabe, of the Ohio Wesleyan University, says: "Poor Ladd! You have slain him." The Rev. Thomas Stalker, of California, writes: "Your positions cannot be overthrown, buttressed as they are by facts and invulnerable logic." We might fill the *Review* with extracts from letters of similar import from our clergy all over the land; but it is unnecessary. Without being

governed by any private prepossessions respecting inspiration or any of the doctrines raised in this discussion, our whole aim is to rescue the Bible from those who, whether innocently or not, are striving to lower it from its high place as an inspired book in the faith of mankind, and are paving the way for the final extinction of religion; and until there is a change among college liberals, and a return to a safer standpoint of study, it will be our duty to reprove and expose their iniquity in attacking the foundations of the One Book which has furnished Protestantism all its inspiration, and civilization the hope of universal conquest.

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JEREMIAH H. BAYLISS.

The exit of one human being from the present sphere, no difference what his relation to its varied interests, would not be an incident worthy of chronicle if it did not illustrate great principles and involve some of the great questions of religion. It is not enough to say that time is a fluctuation, or terrestrial things are in a state of flux, as Heraclitus taught, or that the visible universe, with all that it contains, is marching on to the dreadful goal of a finished mission, as the Scriptures intimate; for unless it can be added that the wreck of matter interferes not with the continuity of intellectual and spiritual life once commenced in the earthly realm, the whole scheme of existence must be interpreted as a fiction and failure. Affected beyond the power of expression by the removal of Dr. Bayliss from the present life, we estimate it, not by the temporal loss it implies, but by its relation to the general system of things which provides for incessant change, and which can be perpetuated only by the gaps and catastrophes we deplore. We go in generations to the grave; but one generation goes in order to make room for another just behind, and crowding upon it. We ourselves are a part of this natural system. If we mourn, it is rather over the system than over the sacrifice that it entails; if we grieve, it is because there is no other way by which the world may be conducted to its end than to tear the friend from our side, or strike at us with seemingly vicious intention; if we seek the cypress tree for our meditation, it is because the olive is withered and the almond ceases to blossom.

Immediately on the receipt of the intelligence of the demise of our editorial *confrère* we thought of personal loss, of biographical data, of pastoral statistics, of editorial habits, and of his honorable career of usefulness. After the lapse of a few weeks these have faded away in the greater questions of the providential system of life, the provisional system of redemption in Jesus Christ, and the promised destiny of purchased immortality for those who endure to the end. By his death our brother revives among his friends an interest in all that pertained to him in this life, but it also projects into the common contemplation of those greater problems which are still the only safeguards of souls, and the only inspiration of life. On its human side, the event provokes a tear, a sigh; on the immortal side, a song and the hallelujah of an eternal triumph.

## THE ARENA.

## PROFESSOR LADD REBUKED FROM JAPAN.

[THE Rev. C. S. Long, the presiding elder of the Nagoya District, Japan Conference, recently addressed a letter to Professor Ladd. Fearing that he may forget to publish it, we give him the benefit of its appearance in the *Review*.—EDITOR.]

NAGOYA, JAPAN, July 29, 1889.

PROFESSOR GEO. T. LADD, YALE UNIVERSITY:

DEAR SIR: In your letter published in *The Christian Advocate* of July 4, you take it upon yourself to warn "the clergy of the Methodist Church" against Dr. Mendenhall, declaring that "no one else is exerting upon them (the young men of America) so injurious an influence; no one else is so hindering from the ministry the choicest among them; no one else is so helping forward the ranks of infidels," as he. I write to ask if you would repeat that charge upon cool deliberation? Is it not the result of an excitement or impetuosity to which a man of your dignity and position should not give place? And will it not rebound with double force upon you? Thoughtful men among the "clergy of the Methodist Church" will be pretty sure to ask, "How do you know Dr. Mendenhall's influence is producing such evil effects when you are so ignorant of who he is, or what he is, as to have to be "informed" at this late day that he is the editor of the *Methodist Review*? It is very clear that you measure his influence for evil by what he says against *you*, which is a *modest* way of setting yourself up as the unerring standard of truth. Your declaration that you are in no sense a Rationalist will create more surprise and call forth more comment than Dr. Mendenhall's charges against you. "Let us search and try our ways."

Yours respectfully,

C. S. LONG.

## NOT A QUESTION OF THEOLOGY.

The Calvinist affirms that the warnings given to the saints are equally pertinent in their case to the warning given by Paul against the midshipmen leaving the ship; for, notwithstanding there was a moral certainty in both cases that all would end safely, still, as there was a natural possibility of their leaving the ship and all be lost, so non-perseverance of the saints is naturally possible, and all may be lost.

The Arminian replies: The midshipmen, viewed in relation to their determination to remain in the ship as a necessary antecedent, according to Paul, to their safe landing, had no ability of any kind to leave the ship. Let not the necessitarian go into an ecstasy, neither the weak-nerved Arminian into tremors; for this is not a question involving free agency, but is one of compatibility. The sole reason in the universe is, they could not both stay in the ship and also leave it. "No man can serve two masters."

Adams, N. Y.

I. L. HUNT.

## EXPLANATION OF THEORY OF MIRACLES.

There are four theories of miracles. One is that a miracle is a suspension of the laws of nature. This theory involves so many contradictions and absurdities that it has been universally abandoned.

A second theory defines or explains miracles as the action of the supernatural on nature, and regards the supernatural as a power distinct and separate from natural forces. This theory is based on the doctrine of dualism, and is so stated by Dr. Bushnell, its expounder, in his work on *Nature and the Supernatural*, in which he says (chapter iii), "nature is not the system of God."

A third theory, affirms that a miracle is the action of a *new* force introduced into nature counteracting or overcoming natural forces. This theory logically leads to polytheism, for a new force implies a new Power or Deity; besides it is not necessary to postulate a new force.

Another theory based on the doctrine of the divine Omnipotence and Omnipresence, that is, that God is the ever-present source of all the forces in the universe and in the system of nature, is this: that in the production of a miracle the force is not new, only its mode of manifestation is new. In the case of the raising of Lazarus the vitality imparted was not a new kind of vitality, but the same kind that animated his corporeal organism before his death and having the same source, emanating from him who is the only source of life—"Lord of life;" from Christ himself as "God of very God." And thus it was that the power working this miracle proved itself to be divine.

In the criticism contained in the July-August number of this *Review* on explanation of theory of miracles contained in the March-April number of *Review*, the true import of the word "intensification" is misapprehended. The distinguished metaphysician, S. T. Coleridge, claims the paternity of that word, which has a special significance. It denotes an increase, strengthening, and augmentation of force *within*, and is applied to forces that act internally instead of externally. Such is the force of vitality. Lazarus was not raised up by mechanical force acting externally, but by a vital force acting *inwardly*. To designate such action we used the appropriate word, *intensification*. The term re-enforcement is also appropriate if we understand that the additional force imparted acted, as vitality must, inwardly.

This criticism of the July-August number bases itself manifestly on the doctrine of dualism—that is, that natural forces exist in nature independently of God, and are self-contained—where it says "the body thus re-animated would possess only an attenuated life" because "there must be a diminution of vitality in the past from which it has been withdrawn." Such a process would be only a *distribution* of the vitality remaining in the body, and not an intensification of vitality, which implies a *new supply of vitality within*, imparted by the source of all vitality, the "Lord of life."

The power of chemical affinity by which water is converted into wine is the divine power in nature. Christ revealed himself in his divine

power by changing its ordinary mode of action in the production of wine at Cana of Galilee.

I believe in the miracles of Christ because I believe in his divinity; and I believe in his divinity because he reveals himself as the Infinite of my own spirit in my spiritual consciousness—Rom. i, 19—"because that which may be known of God is manifest in them."

My creed is that of the apostle, 2 Tim. i, 12, *οἶδα γὰρ ὃ πεπίστευκα*, "I know in whom I have believed." Such knowledge is no mere *γνώσις*, "a doctrine," nor is it speculative knowledge, but an intuition—a beholding in consciousness—*οἶδα*, "I know," from the root *ἰδω*, "I see."

Pulaski, N. Y.

J. DOUGLAS.

#### CHRISTIANITY AND THE HEATHEN.

The admirable articles bearing upon the religious condition of the heathen, published in recent numbers of the *Review*, show very forcefully that the Andover future probation theories are the logical outgrowth of a false theology. Wesleyan Arminianism in its best form has no place for them. But cannot the argument against these theories, and the one for missions, be made even stronger than in these excellent articles? Do the statements made, true as they are, go far enough to logically meet the arguments of these second probationists based upon the Scripture truth that not only is there the ground of salvation in the historic Christ, but that it must be received through a knowledge of him? Such as "He that hath the Son hath the life; he that hath not the Son of God hath not life" (1 John v, 12, R. V.); "and this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John xvii, 3, R. V.) See also John iii, 36, etc.

Can they not be scripturally met as follows? Not only are general "faith and obedience toward God" a condition of salvation, but *faith in Christ*. Faith in Christ is not conditioned upon perfect knowledge of Christ and his work, for no man has this. As to the fact of receiving salvation, the amount of light is not determinative, but the attitude toward the light. The moral and religious light which any responsible heathen has is not merely isolated, it represents to him Christ; it contains rays (reflected, refracted, or distorted, it may be) from the Sun of Righteousness; his attitude toward it is his attitude toward Christ, and is determinative of character and destiny. His attitude toward the few refracted rays shows what it would be toward the full direct light. Christ was promised in Eden. The prophetic is the historic Christ. No responsible members of the race have ever lost all the influence of that promise. Again, "In him (the Word) was life; and the life was the light of men. . . . There was the true light, even the light which lighteth every man, coming into the world." (John i, 4, 9.) If Israel "drank of a spiritual rock that followed them, and the rock was Christ" (1 Cor. x, 4), though their knowledge of his real nature was very limited, may not the heathen have the same rock, though their knowledge be still less? Christ says, "I am the good shepherd; and I know mine own, and mine own know me . . . and other



sheep I have, which are not of this fold." (John x, 14, 16.) They *know him*, though perhaps not by his true name. Melchizedek, who was a type of Christ, and the magi, confirm the same.

But why send the Gospel to the heathen? Can we never get above the idea that Christianity means nothing "but getting to heaven?" Are there not those who are "saved, yet so as through fire?" May not a saved soul have, because of lack of knowledge, a very small life? Christ says, "I came that they may have life, and may have it abundantly." (John x, 10.) "That they may have life" shows that the ground of salvation is in his work. "And may have it abundantly" shows that the fullness of this salvation comes only by a knowledge of Christ's character, work, and teachings. While the attitude toward the truth one has determines character, the amount of light one appropriates determines the largeness of the life. The marvelous physical, intellectual, moral, and social development which Christianity begets wherever it enters heathendom gives testimony to the largeness of the life which it bears in its bosom, and which will yet make this desert world blossom as the rose.

This view, which makes the Jehovah of the Old Testament and the Christ of the New the shepherd at once of Israel and the whole Gentile world—of the Christian and the heathen nations—does not degrade Christianity to the level of the heathen religions, nor belittle Christ; it rather exalts him by showing the universality of his love and by giving unity to the Bible, and to the whole history of the world, showing that his purpose has ever been that all men every-where "should seek God if haply they might feel after him, and find him, though he is not far from each one of us."

E. L. PARKS.

Atlanta, Ga.

#### THE SINNING ABILITY OF CHRIST.

Could Christ have yielded to temptation? Those who deny study him only as God, who cannot sin. They seem to forget that "God cannot be tempted with evil," and, therefore, as Christ was God, he could not be tempted at all. When admitting his humanity, they claim that his spotless purity could not respond to temptation, and so he could not yield. But were not Adam and the angels that sinned created equally pure?

But Christ was man. "He was made like unto sinful flesh." "It behooved him to be made like unto his brethren." If "in moral nature he had nothing in common with them," as one asserts, his humanity was a myth. True, he did not inherit sin; sin did not taint him. But he was the second Adam, and was possessed of Adam's moral nature. Redemption by Christ rests on his assumption of our nature. That he possessed our physical or intellectual nature is of no moment, for it was the moral nature that lay in ruins and must be rebuilt. The being who has nothing in common with man's moral nature is certainly not human.

For restoration, man must have power to resist temptation. To aid him in resisting, Christ was tempted: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The

very essence of temptation is the liability to sin. Remove this and temptation is a mere form; a shell without the kernel; a cannon without ball; noise without execution. Without the great liability, Christ's temptation was not in any point like ours, and, therefore, could not possibly strengthen us.

Still God cannot sin, cannot be tempted with evil, and Jesus Christ was tempted in all points like as we are. Doubtless the mystery of this temptation will be solved when the mystery of the God-man is revealed.

*Beaver Dam, Wis.*

HENRY COLMAN.

#### BELSHAZZAR.

The figure of Belshazzar—thanks to monumental study—has emerged from the mists and taken distinct historic form. He was not of a royal race, but was a descendant of "the deeply-wise prince," which may explain the success with which his father, Nabonidus, usurped the kingdom. Nabonidus seems to have shown some spirit in the early part of his reign, but soon fell into inactivity and indolence, though he must have expected an invasion from the East. For several years he remained in Tema—probably a quarter of Babylon—while "the king's son" commanded the army in Akkad. He had not only antiquarian tastes, but also aimed to become a great religious reformer, and thereby produced discontent and disloyalty among the people. The queen seems to have been much with the army; at least she was with the army when she died. Not till his seventeenth year was Nabonidus aroused, and then he sacrificed to the gods, and made some preparation for defense. The army of Cyrus neared the city and gained a victory over a part of the Babylonian army at Rutum, near Pekod, in the south. The army extended thence even to the midst of Akkad, in the north. The people of Akkad revolted, and the city of Sippara was taken without fighting, Nabonidus fleeing to Babylon. Two days later, on the sixteenth of the month Tammuz, Gabryas, the governor of Gutium and general of Cyrus, reached Babylon, and the city surrendered without fighting. It was nearly four months later when Cyrus descended to Babylon. He immediately placed the religion on its former basis, and the people rejoiced. Nabonidus was a prisoner.

The name of Belshazzar occurs frequently on the tablets. Nabonidus calls him "my firstborn son, the offspring of my heart," and prays for him to his God: "The fear of thy mighty divinity cause thou to dwell in his heart; may he not be given to sin, and favor not untruth." In the first year of Nabonidus, Belshazzar borrowed a quantity of grain and wrote the transaction on a tablet, and again he is connected with a larger transaction in grain. His name is connected with the sale of a slave. He pays to the temple of Samas at Sippara the tithes due from his sister on account of cattle which she owned. He seems to have been a prominent figure connected with commercial life in Babylon. As early as the fifth year of the reign of his father he had a household of his own, and was the "crown prince" of the kingdom. Daniel became "the third ruler of

the kingdom." After the surrender of Babylon, Nabonidus being a prisoner, Belshazzar—nominally king, but perhaps he had been associated with his father in the government—still held out in some stronghold of the city. On the night of the eleventh of the month Marcheshvan, Gabryas attacked this stronghold, and, as the record goes, "The son of the king died."—*Daniel* v, 30, *says the same*. The six days' official mourning were observed four months after his death.

Warren, Pa.

J. N. FRADENBURGH.

#### ITALIAN CLAIMS.

There are thirty million Italians nominally Papists. Their first need is the simple Gospel, presented directly and on its own merits, in its spirit and power. This, working in their hearts under the Spirit will renew and elevate individual lives, by them restore and sanctify the family, and, judiciously diffusing itself through all social and civil channels and institutions, will be an ever redeeming and rejuvenating leaven in the old national life and in the actual civilization. The converts, not segregated as a new confraternity, but sharing the people's common activities, sympathies, and aspirations, and abiding with God in the relations wherein they were called, will be, and be accounted, at once true Christians and true Italians, an appreciable and validly advancing moral and religious force. Such the long sustained aim and endeavor.

If, with enlarged heart and resources, American civilization is now to be pressed on the old kingdom, wisdom and equity require that with equal agencies and ardor we begin to evangelize the Italians resident among us. Thousands are in all our larger cities and towns, forty-five thousand having landed last year at New York alone. Ignorant, superstitious, impetuous, if neglected and left to the brutalities usually visited upon such ill-favored, ill-placed, and defenseless immigrants by local selfishness and vice, they will not only perish themselves, but become a fatal canker among the roots of our municipal and civil life. For them and for us equally urgent is it that they be speedily evangelized and Americanized; otherwise they will be allies of the audacious Jesuitical attempt now making to abolish our Sunday, our Bible, our public schools, and to Europeanize and Romanize the United States. Here is to-day's nearest duty, invoking prompt and liberal action.

The successful missionary experiments among Italians, spontaneously begun recently by our people in several places, strongly encourage more extended and matured undertakings. These unfortunates, with the tied tongue and sad hearts of strangers in a strange land, are more peculiarly our neighbors religiously than Italians in Rome, much more accessible, less prejudiced against Protestants and foreigners, less restrained by family ties, by social relations, by business interests, and by priestly influences. A cordial welcome, a fostering Christian care for his compatriots, is America's due and worthiest tribute to America's discoverer.

Syracuse, N. Y.

LEROY M. VERNON.

## EDITORIAL REVIEWS.

## FOREIGN RÉSUMÉ.

## THE GENERAL SITUATION.

THE eyes of all Europe are now directed toward France, and the question is there largely the religious one. No nation can live without religion, and this a large portion of the active Frenchmen would undertake to do. But atheism ignores the greatest needs of the human soul, and sooner or later it must go to the wall, because it is simply a negation. Ultramontanism throughout Europe has gained all the soil that free-thinking has lost, and it is now proceeding to an assault. But whatever sympathy it may find elsewhere, it is, on the whole, repugnant to French spirit. Two things in it shock the conscience of the French nation; namely, the autocracy of the Pope, and the exaggerated importance given to religious ceremonies and practices. The deification of the pontiff is the enslavement of civil and religious society, and the worship of him is the invasion of paganism in the bosom of pure Christianity.

But for the nonce Ultramontanism grasps the reins, and the expulsion of the Jesuits has not weakened its influence. Protestantism is now the only real refuge; and if it as a Church were compact and disciplined, there would be an inclination to accept it, for France needs a national Church free from the trammels of Rome. England and Russia both have national Churches, and these form one body with the nation; they have the same interests and passions as the State, but they do not assume to rule, as does the Ultramontane Church, by the government of the priests. What a blessing it would be for France if the Protestant Church were to become the religious force of the future! It is clear that if the Republic lives it will have to make its peace with religion. If the Monarchy is restored it will need ask itself the question whether, after having served, it will not enslave it? But a clerical republic or monarchy would be alike a scourge; neither would solve the question anywhere. European society is like the bowels of a volcano, where the elements are in fusion, and whence proceed heavy groaning and violent shocks, and from whose mouth may suddenly burst a stream of lava that will cover every thing with ruins.

But if God will protect France, and will graciously spare it from new misfortunes, he will give it a government alike removed from all excesses and extremes, and one that will lead it into the paths of genuine spiritualism, with neither hostility to the State nor yet submission to it. Then independent spirits would soon withdraw from Ultramontanism, and the wise among them lean toward Protestantism. And the Protestants, on their part, should learn how to put an end to their disputes, and offer to France a Church that would be free from papal despotism, from Roman theocracy, and the wild orgies of anarchy.

## I. RELIGIOUS.

THE AUTOCRAT OF ALL THE RUSSIAS has at last laid his heavy hand on the Lutherans of the Baltic Provinces, and well-nigh crushed them. A rescript from the highest Church official in Russia binds them to the strictest inactivity, and forbids them in any way to have public occasions that shall attract attention from without, such as missionary festivals or meetings of any kind in the open air. They may not undertake to attract to themselves any converts to their faith, may not receive even those who have a desire to return to their faith after having abjured it by force or pleasure for the Russian Church, and, in short, they must abstain from all missionary work, even to the collections for missionary purposes.

But the greatest struggle is in regard to the so-called "re converts." Years ago, allured by the appeals and promises and threats of the Russian clergy, a great many of the less zealous Lutherans allowed themselves to be drawn into Russian Orthodoxy; of which act they now repent, and would fain return to the bosom of the Church in which they were born. But now the State insists on regarding them as of the Russo-Greek faith, and will not let them go. These "re-converts" are now warned also that they will be punished with imprisonment and loss of civil rights, even to annulling marriages made in the Russian Church, if they do not return to it. The Lutheran pastors consider it their right and duty to accept these returning sheep into their fold, and to grant them a church status, and this so far they have done, with few exceptions. In Livland there are no less than forty thousand of these people who had *en masse* thought it best to accept the flattering offers of the Russian Church. Now the pastors who receive them back are threatened with suspension and loss of support, so that, if there is no turn in matters, no less than sixty-five parishes will be without guardians. These pastors are conscious of this calamity, but still feel, like Luther, that they cannot do less, "so God help them," for the Church is not well served by pastors who obey men rather than God. Therefore, obeying their conscience rather than the State command, they refuse to deny confirmation and communion to those who would be received back into their Church. The Lutheran Church of the Baltic Provinces is now making an appeal to the home Church in Germany, hoping in this way at least to make their case known to the world, praying that God in his mercy may soften the heart of the Russian autocrat.

SWITZERLAND has her troubles arising from her situation as surrounded by nationalities differing from her own in their government. As a republic, on the border of so many monarchies, she is a sort of eye-sore to absolute rulers, but more especially as a place of retreat for fugitives from the neighboring nations, where they can lie in wait over the border, ready to take advantage of the least opportunity to return to their old stamping-ground. Switzerland naturally desires to remain neutral in all these national troubles, and by common consent of the adjoining governments she is allowed to be so if she does it in good faith. But, as a

republic, she naturally sides with the Liberals in politics, and, to be consistent, she must offer the right of asylum to them in their retreat from persecution.

This right, therefore, she considers hers as a duty, and endeavors strictly to maintain it for political refugees. But of late years the difference between such and common criminals is not very nicely drawn, and what most nationalities would consider a crime, she is forced to regard as political complication, and on this middle ground between the two she gets into trouble. When anarchists and socialists gather within her borders, and use or abuse her hospitality and protection by making her a retreat whence to foment trouble and disseminate incendiary sheets, it is quite natural that the voice of protest should be heard. Germany has been particularly annoyed in this way, and malcontents whom she treats and regards as common criminals and individuals dangerous to society escape the pursuit of German officials, and turn up in Switzerland ready and desirous to carry on their operations as briskly as ever just over the border. In other days France scolded and threatened when Louis Napoleon and his minions retreated to Switzerland as a refuge, and later he complained when French refugees did the same to him. It makes a great difference whose bull is gored.

Through these trying situations Switzerland endeavors to hold her own with good conscience. But of late years matters have greatly changed, and in the complicated policies of the great States the dangers have grown much greater. The right of asylum has become a tradition of which she is proud; and she is, therefore, perhaps a little too slow in refusing asylum to bandits and international brigands whose hands are against every man. It is now becoming clear that the right of asylum within her borders should be revised and made more stern, and her statesmen are inclined to do this. But in the meanwhile they do not like to be threatened, and have increased their little army and are fortifying their strongholds, so that they can at least make a show of resistance in case of attack.

THE SCHOOLS OF FRANCE are at present an object of much solicitude, and in some respects the gravest matter that is relegated to the new Parliament. The moral future of the country will largely depend on the solution of this great question. The matter has been brought out in bold relief by a report on behalf of the Minister of Public Instruction, *à propos* of the Exposition, by the Dean of the Protestant Faculty of Theology in Paris. The conclusions given are the result of an extensive inquiry throughout all France in the primary schools, as presented by the teachers of these, and also the controllers of the normal schools for primary instruction. From these it is evident that there is a very dangerous reaction in the schools formerly taught merely as religious schools by the members of the different orders. In endeavoring to make them neutral in the matter of religion they have gone into the error of making them positively irreligious because of the character of most of the teachers, who have



themselves had no training of a religious character, and who find it very difficult to distinguish between religion and morality.

It was determined on the revision of the school laws to give opportunities to all pupils of the different faiths to have religious teaching on separate days or at separate hours; but this is practically a failure, and the result is, that this phase of the matter is quite neglected. But what is equally bad is the proof that moral teaching in the schools is neglected also, and in some schools in the large cities it is absolutely ignored. Although the fact is not understood, or at least not acknowledged, the truth is that the exclusion of the Bible from the schools excludes the source and basis of all morality. The teacher, in his inability to teach morality, so to say, without a code, will slide off into political disquisitions, or will shirk the matter entirely. Or, as other teachers report, the children listen to moral teachings without a catechism with a sort of listless indifference, and the work remains thus a failure.

THE COLIGNY MONUMENT comes at a very opportune hour in France and for Paris, and it was a happy inspiration for the French Protestants to choose the era of the great Exposition during which to unveil it. It is beside the famous church of St. Germain, whose bell rang out the call for the massacre of St. Bartholomew, and near the spot that saw so many of the scenes of carnage that accompanied the cruel massacre of the famous Admiral. It will thus be a sort of expiatory altar; a public and striking reparation of one of the most enormous crimes of history, and of a deed whose execration will go down through ages under the name of St. Bartholomew.

It is also just beside the "Oratoire of the Louvre"—the largest and most central of all the Protestant churches of Paris, although no inscription marks its front nor indicates its purpose. The monument may thus recall to many Protestants the way to a place of worship that many of them may have forgotten, and bid them listen to sermons and prayers in the spirit of Coligny and his companions, who at the price of their lives taught their fellow citizens the way to salvation, moral purity, and liberty. The inheritors of his name, and supporters of the religion of their great ancestor, may well preserve this souvenir, and give thanks to God for the more favorable period in which they live, when they may raise again the flag that fell from the bleeding hands of their valiant ancestor. The hero martyr of the French Reformation has too long been forgotten or neglected in this period when men are inclined to review the manly virtues of their ancestors and pay due homage to the great men of the past now no more but in spirit. It appears strange that among these Coligny should have been so long neglected, and that not until now has this debt of gratitude been liquidated. But now the great Huguenot stands boldly out in white marble as the chief of a brave and loyal legion.

THE WAIL OF BERLIN is about the dearth of churches, and the cry has gone forth that this must be remedied. A telling appeal has been issued

by the Berlin Synod relating the sad story and demanding help. It declares that the "church-famine" of the capital is caused by the neglect to provide suitable places, and timely ones, for missionary work, by the influx yearly of forty thousand strangers, and the withdrawal of the best portion of the population from the inner city to the more attractive suburban residences. Of late years every thing has been built but churches, while the number of the population has been steadily increasing. There are over a million and a quarter of so-called evangelical Christians in the city. There is but one minister to five thousand souls, and instead of the one hundred now in service there should be at least three hundred. There are but forty churches, and at least one hundred more should be built. This they think can be done by getting half the needed money from the government and the rest by individual subscriptions, though voluntary taxation for Church purposes will be somewhat new in Berlin. Some few hopeful ones write and speak encouragingly of this suggestion, while others look on in doubt. The trouble has been, of late years, that the money for church construction has been applied to memorial churches to commemorate events, and the churches when finished are regarded more as monuments to be visited and admired than temples for the sincere and active worship of God.

One great cause of the standstill of the churches has been the introduction of a sort of church-politics into the religious arena. Stoecker, one of the greatest divines of the land, has been at the head of several semi-political commotions, and, though he has clearly done much good, he has as clearly done a fair share of harm. The authorities have at last told him that he must confine himself to one or the other field in the future; and he is taking the matter into consideration. In the meanwhile, it is well that the waters of the pool are troubled.

THE GERMAN UNIVERSITIES have had a most favorable season of late. The report for the last ten years announces that in this period the number of students has nearly doubled. In 1879 they counted about seventeen thousand students; now they number over thirty-four thousand. In this period the population has not largely increased, so that the increase of students comes from a greater proportional demand for entrance to the learned professions. Ten years ago there was fear of a future decrease of attendance; now there is an overflow; and the consequence of this great increase is a crowding of the professions to inconvenience.

According to a recent official report, there has been of late a great increase of theological students; last spring there were enrolled in all the universities 8,500, and in the schools preparatory to these about 2,000; and, besides these, a goodly number are reported as preparing in private ways for the theological schools. All the seminary courses now last but three years; consequently the number of students present in a fixed term must be greater than formerly. And still there is a great dearth of teachers; large classes are kept together that ought to be divided, but cannot be for want of teachers. The entire government appropriation for

the seminaries in the Prussian State amounts to about \$81.50 per year for each student.

THE UNIVERSITY OF DORPAT, the only German institution in the Russian realm, is sorely feeling the heavy hand of the government, in sympathy with the general tendency in Russia to crush out every thing that is German. The Russians have used the German scholars until they think they can now get along without them, and, having squeezed the lemon, they are ready to throw away the skin. The University has by government ukase been deprived of the right to elect its own rector, who has hitherto been appointed once in four years by the vote of the academic senate. The government now places a rector over the faculty, whose duty it shall be to watch the spirit of the lectures before the students, and who, to this end, must frequently attend the teachings in the classes and condemn any effort to swerve in the least from the scheme laid down and publicly announced. This is clearly in order to prevent the "noxious influence" of Protestant doctrines from being disseminated from the professional desk. In the University of Helsingfors women have recently been admitted to the course; and this clearly with the idea of restraining them from going to Germany for their education, where they imbibe "noxious principles." Girls are also soon to be admitted to the Gymnasias for the same reason.

## II. LITERARY.

THE LITERARY MONUMENT of the period for the Protestants of France is the splendid tribute to the greatest teacher of the Huguenots known as the Ecclesiastical History of the Reformed Churches of France, by Theodore de Beza. It is the right book in the right time; in sympathy with the beautiful monument raised to Coligny near the spot where he was massacred.

This will now be the golden book of Protestantism and the descendants of the Huguenots. There is nothing that can equal it in French literature but the *Christian Institution* by Calvin, and the *History of the Martyrs* by Crespi. Its absence would leave a void in history, especially for the origin of the Reformation in the Provinces of France. It is the work not only of Beza, but of Reuss and other collaborators under his direction, and is thus a collective work on French Protestantism. The style is archaic but very chaste, resembling that of the sixteenth century. And it is full of examples of noble living and heroic deeds. It is an elevated school of firmness and courage, in which the weaker spirits of our period may see these qualities engraved in brass. It is also a rich treasure of examples and lessons of faith in a divine providence, and a singular assistance of God, as the author says, "establishing so many churches by such small or humble means amid violent and terrible storms." All the glorious epoch of which this history gives us so vivid a picture is full of religious and moral courage, and Reuss, at the close of his introduction to the work, may well wish for a revival of these virtues, when it is certainly not intensity of persecution that induces the lassitude of the greatest

number. We can indeed say with him, "that French Protestantism would have every thing to gain by drinking deeply from the living sources that so often slaked the thirst of our ancestors, and thus coming more closely into contact with their sufferings, their martyrdom, and their personal and living faith."

PASTOR BERSIER, the leading Protestant divine of the Free Churches of Paris and France, did himself great honor in his oration at the unveiling of the monument to Coligny. We give here one of the gems of the production:

"It is well to have brought up before us this grand figure of Coligny; it is one of those that need not fear the light. Bossuet used to say, that all that had been done to malign the Admiral after his death had only served to illustrate his memory. Montesquieu had affirmed that Coligny died having only the glory of the state in his heart. Voltaire related his tragic end in a page of the *Henriade*, which our fathers knew by heart, and one of his last thoughts was to propose to the Academy the eulogy of the Protestant hero. Victor Hugo said of him: 'He was a just man.' Michelet wrote these strong words: 'I am most lavish of heroes in my books; but this man is the hero of duty and conscience. In vain have I examined him, fathomed him, discussed him; he resists and grows always. In comparison with so many others, who are foolishly exaggerated, he, though not the hero of success, defies the test and humiliates inspection.'

"Let us not tarnish this pure glory. It is one of the caprices of our race to blacken itself, and there are periods when this blackening goes to the border of falsehood. To listen to historians of a certain school, it would seem that we have not any too many national glories. A peculiar pleasure possesses them when they think they have been able to prove that men have been the dupes of enthusiasm. The foreigner himself is astonished at it, for were we reduced to ask him who were our greatest men he would find that France herself would be the only country of Europe where one would deny that Coligny was a great Frenchman.

"Gentlemen, it is right that this monument rises in the very heart of Paris. It has been feared that this statue might be regarded as a provocation. But such a thought would be unworthy of modern France, which wants no more religious wars, and admires only the fertile strife of thought and charity."

FATHER HYACINTH is still struggling on in his lost cause in Paris, and virtually has no active friends among the Protestants there, who have no confidence in his modes. In a recent letter of one of them to the Protestant journal, the *Signal*, we find the following appreciation of his work:

"As to the Church of Father Hyacinth renouncing many of the errors which give to the Church of Rome so great a power over hearts, the great orator does not seem to have thought of substituting the pure doctrine which God sends us from heaven in his word. Now, to repeat it, the

only teaching that can give life to religion is the doctrine of salvation, true or false. The only churches which can succeed are those which, above all, teach the supreme question that agitates the soul of man, namely, 'What must I do to be saved?' How shall I give peace to my troubled heart? How put myself in accord with God, how do his will, and how obtain eternal life? If Father Hyacinth were less inclined to give to France what he calls an 'honest religion,' and would use his rich eloquence in bringing to Frenchmen the good news of eternal salvation offered to every man by the sufferings and the infinite grace of Christ, he would accomplish in France a work that would fill many souls with ineffable joy, and impart a new and magnificent impulse to all souls of the kingdom of God. The past is there to certify this, and for more recent times we may quote Wesley, Spurgeon, and Moody."

Another distinguished correspondent writes thus:

"Last Sabbath I heard Hyacinth. His discourse was full of unjust attacks, to which I will only reply: I believe that the Church, in spite of all its failings, has continued down from the days of Pentecost; I believe that the Church which struggles on earth and triumphs in heaven will never cease to demand of God the progress of his reign; and that there is a communion between our progress and the prayers of the saints who have arrived at perfection. I honor the Virgin Mary, the august mother of my Saviour, and I say with all the ages, 'blessed!' I love, in Christ, all those who call on his name. The Reformed Church possesses, in their best and principal elements, the Christians whom Hyacinth pursues; and we have no desire to change our religious altar for the one to be created by Father Hyacinth."

THE RELIGIOUS QUESTION is the order of the day in France. In the *Signal* we also read:

"If the Republic lives it will have to make its peace with religion. If the Monarchy returns, it will have to ask itself whether, after having served it, it will not singularly injure it. A clerical republic or a clerical monarchy would be alike a scourge; nor would either be a solution. French society is now like the bowels of a volcano. How many elements in fusion, how heavy the rumblings, how violent the shocks! Any thing may come from the mouth of the volcano. We can do nothing against this monster if God has decided that this baptism is necessary for France: but if God protects France he will give us a government which will bring back the Church of France to the ways of the Christian spirit, without favoring the enterprises of Ultramontanism or the violent tyranny of atheism. A government cannot ignore the religious question. Religion being the soul of a people, how can the State be indifferent to it, how feign to ignore its existence? Neither hostility nor submission should be the device of the Church. Independent minds will withdraw from Ultramontanism, and the wise will approach Protestantism, and this will put an end to its disputes, and offer to France a Church that will give it an escape from papal despotism and the orgies of anarchy."

### PROGRESS OF CIVILIZATION.

As a religion, paganism is uninspiring and unprogressive; as a civilization, it is oppressive rather than elevating; and, so far as contributing to human development, it is a huge failure. The early civilizations of Egypt, Assyria, Phenicia, and Greece, when at their best, wore a dreary aspect, and were wanting in many of the essential elements of progress. In commerce, art, manufactures, architecture, war, and letters, they were skillful, eager to excel, and have left some monuments that indicate genius and an ability to make the most of resources. But the average life of pagan nations has always been dull, monotonous, and little above the level of that degradation that is possible in the most favored nation without true religion. The trade, the shipping, the amusements, and the writings of the primitive peoples, except such as lifted them out of their epoch, were commonplace, insipid, and deadening on the intellectual life. The military accouterments of the Assyrians made them terrible in battle; but modern warfare laughs at their clumsy preparations, and tosses them aside as trifles. The purple industry of Tyre, the hieroglyphs of Heliopolis, and the fables of Greece are not the proofs of great peoples, but rather that the world was still in a state of infancy and expectancy. Nearly all the evidences of a true civilization in such lands are of a character to establish that whatever activity, genius, or advancement must be credited to them was made despite, or without the aid of, the prevailing religion; and, indeed, that the civilization, such as it was, supported the religion, but that the religion did not support the civilization. As time passed on, it was seen that religion was extinguishing civilization; and so it has happened that where true paganism has prevailed, in whatever religious form, civilization has ceased, without any prospect of revival. Hence pagan nations are not the commercial, inventive, intellectual nations of the world. Christian nations seem to have in their hands all the possibilities of greatness in resources without limit, and in that ingenuity that will provide for the most unexpected emergencies and for the greatest tests of endurance and stability. The great prosperity of Christian nations must not be credited to climate, natural resources, or large populations, for ancient paganism had, and modern heathenism has, the same; but to the religion that inspires to achievement as it inspired the word of truth. In Christian lands progress may fairly be expected, for Christianity is a force by which nature may be subdued and the human intellect reach its consummation of strength. Inventions, discoveries, improvements in architecture, vast commercial relations, and the general advancement of the race under its influence are among the results that may be anticipated as Christianity shall be intrenched in the world.

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The spade is an instrument of Providence for the confirmation of the historical portions of the Old Testament. Assyria, Palestine, and Egypt are yielding their buried treasures to the magicians of civilization, and



reporting facts of startling significance to scientists and religionists. The recent discovery of the palace of Amenophis III. of Babylon, with the great library of the period, consisting chiefly of cuneiform tablets, carries us back thirty-five hundred years, or one hundred years before the Exodus, when the Babylonian language was in the ascendant throughout the East, and the Babylonian power was supreme in the world. Preserved on clay tablets in the archives of the palace are the records of the wars of the great kings, with Babylonian names, dates, and other events that confirm the primitive history of the Pentateuch, so far as the Babylonians were related to Palestine, both before and after the Israelitish conquest. Prof. Sayce completely surrenders to the archaeological evidence of Assyria in support of the credibility of the Old Testament in its historical revelations, and answers higher criticism and infidel science with the unimpeachable facts of history. He also is of the opinion that Palestine will reward the archaeologist with unexpected proofs of the accuracy of the Old Testament in underground libraries and in various symbolical and monumental resources that the future will appropriate, to the discomfiture of the critic and unbeliever. Already Egypt is yielding up her historical insides into the lap of the antiquarian, establishing that Rameses II. was the Pharaoh of the oppression, and that the route of the Israelites to the Red Sea, as detailed in the Bible, is exactly correct, with felicitous confirmation of all that it records regarding the stay of Israel in Egypt. It is a gratifying coincidence that just now, when the attempt is being made to discredit the history in the Old Testament, and to reduce some portions of it to myths, the antiquarian reopens the palace doors of Babylon, knocks at the gates of royal tombs in Egypt, uncovers the graves in Moab and Philistia, and exhumes the treasures of Phenician glory from their long-forgotten hiding places, to find records that repeat in part the story of the patriarchs, and in a hundred ways confirm the genealogies, the wars, the customs, and laws of Israel from Abraham to Solomon. This is more than an illustration of literary enterprise; it is proof that the foundation of civilization standeth sure, and that the divine history knows how to take care of itself. Archaeology, the latest born of the sciences, is contributing quite as much to the education of the first principles of religion as any of the older sciences, with their boasted age and achievements.

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The reported purchase of American breweries and distilleries by an English syndicate is not at all unfavorable to the progress of temperance, but rather a sign of the speedier overthrow of the iniquitous liquor traffic in this country. As a civilizer, there is no nation equal to the English; as a promoter of great evils it also is without an equal. It was England that forced the opium traffic on benighted China; it was England that for fifty years patronized idolatry in India through fear of losing its political authority; it was England that winked at the disruption of the American Union when the slaveholders' rebellion was in progress; and it is the same England that now would monopolize the rum business in this Chris-

tian land, and check its course toward the high and honorable destiny that Providence apparently has indicated for it. The ethnic ties between England and the United States are strong, but they are not strong enough to prevent complete alienation when once it shall be understood that, as in other countries, England is enriching herself at the expense of the honor, morality, virtue, and prosperity of the American people. Once let it be known that the liquor traffic is no longer a native business, but a monopoly of English capitalists, and the indignation of the people will focus itself for its complete extinction. When Andrew Jackson vetoed the bill for the renewal of the charter of the National Bank, one of the consolations over the disappointment was, that the stock of the institution was largely held in England, and the loss would be felt there more than here. The *Cincinnati Commercial Gazette* approves of English proprietorship of this industry on the ground that it will prevent war between the two countries; but there is no prospect of war, and if one should appear probable, after two experiments of that kind, in both which the English were defeated, it is not likely that the United States need anticipate a reverse. We welcome the transfer of this business to English proprietorship because it will be the beginning of a new movement against it which, fostered by a patriotism that usually accomplishes its ends, cannot fail to relieve the nation of its greatest curse and the Church of its greatest obstacle.

England wisely hesitates to proclaim her exclusive occupation of Egypt, owing to the diplomatic questions involved, but every step she takes is on the presumption that she has a right to take it, and as it is in the direction of occupancy we may expect to learn in a few years of the supremacy of English authority in the land of the pyramids. France peevishly opposes the English movement, but a joint occupation of all the European powers of the country would result in as vexatious a rule as has burdened it in the past. England's method of access to power in Egypt is perplexingly slow, but it will work itself out in complete possession not many years hence. Her military movements have not been colossal, or even successful; the followers of the Mahdi despising her skilled soldiery, while the dervishes of the desert are as brave as the queen's best guards. The record of English inefficiency in the Soudan should not be repeated, and the reproach of Khartum should be blotted out in a magnificent conquest of the country from the delta to the first cataract. We shall rejoice in any success that may crown the English movement, not because it will add luster to English arms or even resuscitate Egypt from its grave of oblivion, but because it will afford the opportunity of civilizing the vast continent of Africa, and also of redeeming the Semitic world from its superstition and paganism. Egypt is in the highway from the Mediterranean to the Persian Gulf and the Indian Sea, and its reclamation to a new order of government and social life will avail much in quenching the old spirit of stagnation that broods over the old continents. Let England drive her chariot wheels from Alexandria to Thebes, and on to Assouan.

Egypt is an example of fulfilled prophecy. Declared that it should become "the basest of kingdoms," it lost its imperial civilization, sank into moral and social degradation, and has been so impoverished in its resources as not until recently to excite the cupidity of the warlike or progressive nations of the world. For two thousand years it has been without a native ruler, and known little progress except the impetus it received fifty years ago from Mehemet Ali and the impact of European ideas and agencies. The turning-point in its history is approaching, for Egypt is to recover her lost glory and occupy a controlling influence in the Oriental world. Evidently it is to her interest to escape the suzerainty of Turkey, which, though nominal, is exacting and oppressive; but independence can only be brought about by diplomacy or rebellion, either of which is likely to intervene any day. Egypt, however, is not qualified for national independence or for any kind of rule but the most despotic government, though the symptoms of a national sense are in the nascent state, and are preparing the people for final home-rule. The conquest of the country by England is, perhaps, its most immediate necessity, as she would guarantee to it all the appliances of a Christian civilization, and uproot all the adversative influences to the development of local industries.

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Crime is a contraband in the universe, is liable to seizure by every law, and is subject to the penalty of purgatory or annihilation. The provisions for preventing its commission, for discovering it when finished, and for repressing it when in the mighty grip of authority, are on the increase, and give assurance of the stability of good government and the welfare of the individual citizen. Civilization is committed to the extinction of crime, and its appliances for the purpose are many and effective. "Boss" Tweed in Spain, Maxwell in Australia, embezzlers in Canada, are sought, found, and may be returned to the tribunal of justice in America to suffer the sentence of outraged law in the sight of the people. The earth is a whispering gallery in which the faintest and most delicate suggestion of wrong is heard by men and angels, both of whom are after the rogues in the spirit of a Nemesis that falters not until the perpetrator of the crime expiates his guilt by imprisonment, suffering of one kind or another, or in death. Just now photography has turned detective; conscience plays informer; remorse, with serpent tongue, hisses fate in the ears of the doomed; extradition laws allow not the bloody and deceitful man to tarry on sand or rock anywhere; the Gospel every-where proclaims Heaven's wrath upon the guilty; and the Holy Spirit, moving upon adamant hearts until they melt with woe, compels the guilty to unburden their souls in the presence of the world they have defiled. Shakespeare says, "Guiltiness will speak though tongues were out of use." The universe accuses, man confesses, and sin writhes in horror at itself. Too transparent to escape detection; too well known safely to masquerade in holy garments or assume an honorable name; too burdensome to be endured; too anarchical to be enjoyed, the sinner must at last rebel against sin, and vindicate atonement by harmonizing with it.

## SPIRIT OF THE REVIEWS AND MAGAZINES.

THE frequent and persistent appearance in our leading Reviews of papers discussing various aspects of the Roman Catholic question is evidence that the present daring self-assertion of the Romish hierarchy in America is attracting the attention of thinking men. In the *Bibliotheca Sacra*, for example, is a strongly written paper exposing its "sectarian demand for schools entirely under Catholic management, but supported by the State." "This," it is rightly argued, "as well as its insistence that the Scriptures shall not be read in public schools, should be resisted as un-American, destructive of morals, and corruptive of the qualifications of good citizens." In the *Forum* for September Dr. Kendrick writes with much force on the same question. In *Our Day*, Joseph Cook, citing the text-books used in Romish "parochial schools," shows that the said books contain the grossest superstitions, assert the authority of the pope on all questions of faith and morals, and the power of priests to grant indulgences; that is, "to remit the temporal punishment due to sin." They teach that Protestantism is no religion at all, because it permits you "to believe whatever you please, and to practice whatever you believe!" He also quotes a Jesuit standard text-book which justifies prevarication, lying, theft, and perjury, and from the Papal Syllabus of 1864 the passage which anathematizes all who say that, "in case of conflicting laws between the Church and State the civil law ought to prevail." In the *Forum* there is an article by Bishop Coxé which shows that Catholic aliens have turned the government of the city of New York into the hands of a religious body governed by priests; that a Romish prelate in Canada recently threatened us with alien mastery through this balance of power, and boasted that it had already triumphed over the Province of Quebec and made the Dominion of Canada subservient to its dictation. Hence, observes the Bishop, we are warned that "a minority may in like manner place the fortunes of this nation in the hands of an alien hierarchy." Other articles of kindred import might be cited. But these are sufficient to show the drift of current thought in educated minds. Evidently a conviction is spreading that the time for trifling with American Romanism is past, and that the issues it is forcing upon our people must be earnestly met and sternly treated. What that treatment should be is a fitting topic for serious thought. The Catholic must be plainly told that he is at liberty to worship God according to the dictates of his own conscience, but he must not ask Americans to tax themselves for the support of schools intended to teach theories treasonable in spirit, because subversive of the fundamental principles upon which their government reposes. And those Americans who seek political gain by corrupt bargaining with priestly dignitaries who control Catholic votes will be "wise in their generation" if they note the gathering of that American Protestant storm which is destined to sweep *political* Romanism, with all who pander to its demands, into swift destruction.

*The New Review* for August has: 1. "The Relations Between France and Russia Since 1871;" 2. "Matthew Arnold;" 3. "Talk and Talkers of To-day;" 4. "Two Views of the German Emperor;" 5. "Eight Hours the Maximum Working Day;" 6. "Mythology and the Old Testament;" 7. "The New Treasure Hunt;" 8. "Electric Lighting." In the second of these articles Chief Justice Coleridge ranks Matthew Arnold very high as a literary critic and an independent thinker; speaks with qualified praise of his political essays; excepts strongly to his opinions about Ireland and America; claims that, despite his irreverent rationalistic writing, in which he sometimes forgot that it is "ill dancing for nimble wits on the precipices of dangerous doctrines," he was a firm believer in the central truths of Christianity; and that he ended his unspotted life with "a hope of acceptance" such as "few souls" possess. In "Two Views of the German Emperor," we have first a spirited sketch of the career of William II., by Poultney Bigelow, describing his conduct and character while a boy under private tutorship, and in the gymnasium; during his university life; while subsequently under the instruction of his royal grandfather and the politically astute Bismarck; and since his ascension to the throne. Mr. Bigelow paints him, in glowing colors, as a man sound in body, having a mind richly stored with practical knowledge, and a spirit devoted to his convictions of duty. In a second paper, which is anonymous, this portrait is deeply shaded by descriptions of the Young Kaiser's unfilial conduct. His visible impatience at the slow progress of his father's disease; his unwise speeches to the civic authorities of Berlin and to the miners on strike; his calling in the coin struck during his father's brief reign and his refusal to permit the new palace to retain the name of *Friedrichskrone*, given to it by his father, are facts regarded by this writer as indications of a character which is likely to make his reign disastrous. For Germany's sake, one may hope that Mr. Bigelow's picture is the correct one. In "Mythology and the Old Testament," Andrew Lang deals with Renan's *History of the People of Israel* after the Socratic method. Taking that reckless skeptic's theory of the mythical character of Old Testament history, Mr. Lang presses it into the deepest ditch of absurdity by a series of questions concerning the undeniable superiority of the style, the intellectual qualities, the seriousness, the orderliness, the sobriety, and the poetic value of the Bible history to the "myths" of all other nations. By this process he makes Mr. Renan's theory utterly untenable.

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*Our Day* for August treats of: 1. "Possible and Pressing Educational Reform;" 2. "English Literature in American Colleges;" 3. "An Age of Lodges;" 4. "Berlin Addresses to Students;" 5. "A Throne Among the Stars;" 6. "Boston Hymn;" 7. "Boston Monday Lectures;" 8. "Robert Elsmere's Successor;" 9. "Book Notices;" 10. "Questions to Specialists;" 11. "Editorial Notes." These are all good and sound papers. Among them we note the first, by Professor I. E. Dwinell, as of special importance to educators, and to Christian students of passing social and

political events. After a somewhat pessimistic glance at the present unsatisfactory moral condition of society, Dr. Dwinell claims that our educational system fails of the highest results because it aims chiefly at mind-culture. It develops the intellect but neglects the spiritual nature. This is a suggestive paper, albeit one cannot well help feeling that its author charges more of the evil spirit of the times to our educational system than it is fully responsible for. In the second paper, Professor J. Buckham makes a strong plea for more thorough and higher critical study of English literature than is now given to it in American colleges. His demand is just. His plea deserves attention. In the fourth paper, which is lucid, and full of information concerning theological thought in Germany, Professor Stuckenberg shows how German theology has been hurtfully influenced by philosophic rationalism, by pantheism, and by science which seeks to establish materialism as the interpretation of the universe. Its especial enemy has been "a biblical and historical criticism which started with philosophical principles that were destructive of religion." Any one who is fascinated by rationalistic criticism will do well to stick a pin in this last fact.

The *Bibliotheca Sacra* for July has: 1. "The Creative Laws and the Scripture Revelation;" 2. "The Intellectual Element in Matter;" 3. "Co-education at Oberlin;" 4. "Notes on Dr. Riddle's Edition of Dr. Robinson's *Harmony of the Gospels*;" 5. "The Glacial Period and Noah's Deluge;" 6. "Dr. Cochran on the Moral System and the Atonement;" 7. "The New Testament and the Sabbath;" 8. "Lovest Thou Me?" 9. "The Bible and the Public Schools;" 10. "Critical Notes." The first of these papers, by Dr. S. Kellogg, of Toronto, Canada, is scientific, and in its bearing *apologetic*. In the system of law operative during the Geologic Ages, as taught by science, it finds a very remarkable agreement with the representations of Holy Scripture concerning the divine administration of earthly history, both past and future. A very thoughtful, valuable, and suggestive paper. The second article, by Rev. C. Caverno, of Boulder, Col., is a unique theistic argument based on three facts accredited by scientists of all classes; namely, that the elements in every compound of which the crust of the earth is composed "always co-exist in exact mathematical ratios;" that force in nature is mathematically regulated; and that "the beautiful" is every-where abundantly impressed on matter. Then Mr. Caverno rightly reasons that these facts are expressions of intellect, will, and æsthetic sensibility, and can only be explained by theism, which recognizes in them the presence and work of an intelligent personality. On atheistic principles they are utterly inexplicable. In the fifth paper, Dr. G. F. Wright views Noah's deluge in the light of certain geological theories respecting the Glacial Period; to wit, that prior to it the earth was largely populated even up to the polar regions; that the coming of the ice age forced southward men and animals that did not perish; that the pressure of the ice upon the northern portion of the globe produced vast changes in the level of the



earth southward, and caused immense flows of lava to burst from its interior. The meeting of the glaciers, he thinks, caused a universal flood. A very interesting speculative paper. The seventh article, by Rev. A. E. Thomson, is a strongly-written defense of the Sabbath of the decalogue, showing how Christ ratified it, how Paul supported it, and how its principle was sustained in the Christian sabbath, or Lord's day, by the practice of the primitive Church. A timely paper, clearly written, and conclusive except to such as are predisposed to ignore the Lord's day. This number of the *Bibliotheca Sacra* sustains its high reputation as a theological Review of the very highest class—critical, scholarly, and unflinchingly orthodox.

In the *Baptist Quarterly Review* for July we have: 1. "The Anabaptists in Switzerland;" 2. "Past Attempts at Church Union, especially on the Continent;" 3. "Our Ethical Theories;" 4. "The Lord's Prayer;" 5. "The Man of Sin;" 6. "Editorial Department." In the first of these articles Dr. Philip Schaff treats of the Anabaptists from a purely historical point of view, showing that the controversy between them and the Reformers referred only to the *subjects* of baptism, the Anabaptists denying that infants were its proper subjects. They also claimed that none but converts should be admitted to church fellowship. In briefly sketching their history in Switzerland, Dr. S. defends them against many false imputations heaped upon them by their enemies; eulogizes their patient martyr-spirit under persecution, and their heroic struggles in defense of the principle of religious liberty and separation of Church and State. The second paper, by Rev. W. W. Everts, discusses the question of Church union from the view-point of historical doctrinal differences in Protestant Churches. Its conclusion is, that human creeds will not unite Christendom; Christian love may do it, but baptism and the Supper cannot be used as the ordinances of Christian and Church union until "men subtract what they have added to the liturgy, government, doctrine, and discipline of the Church of Christ." By this it would appear that Mr. Everts sees no road to Church union except one built beside "much water." The third paper, by Dr. J. R. Kendrick, discusses, with much acuteness, the sources of moral conceptions and the grounds of moral obligation. It clearly states the progress and present condition of ethical opinion; exposes the selfishness of utilitarianism and egotistic hedonism; defends the intuitionist theory of Butler, McCosh, James Martineau, etc., and points out the fallacies of the mechanical or evolution philosophy of morals.

*The Forum* for August discusses: 1. "The Republican Programme;" 2. "Government by Aliens;" 3. "The Problem of Poverty;" 4. "Methods of Ballot Reform;" 5. "The Transformation of New England;" 6. "Canada's Form of Government;" 7. "The Abuse of Fiction;" 8. "Prohibition and License;" 9. "The Extinction of Leisure;" 10. "Defects of the Coroner System." In the first of these papers, Mr. J. G. Carlyle prophesies that the Republican party will do so many foolish things between

now and the next presidential election that the public patience will be exhausted. Perhaps so; but political forecasts are generally as unreliable as weather prognostications. In the second article, Bishop A. C. Coxe, though pessimistic in tone, states some startling facts concerning the corrupting political influence of Roman Catholic aliens, which deserve the serious consideration of every Protestant American who has any national spirit. In the fourth paper, Judge George Hoadly reasons well on the necessity of election reform; discusses the Australian system of secluded voting, approving its principle, but objecting to some of its details; and finally insisting that if the corruption of the ballot, now so wide-spread, shall become "a common fact of general use," then good-bye to American liberty! In the eighth paper, Senator John J. Ingalls sums up the contents of the liquor problem and presents a comparison of facts under license and prohibitory systems which tend to prove that, while high license has failed both in England and America to diminish drunkenness, prohibitory law has succeeded to a very remarkable degree in Maine and Kansas. He believes that prohibition is the only means of overcoming the evils of intemperance, and that it will finally prevail. This number of *The Forum* well maintains its high literary reputation.

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*The North American Review* for September has: 1. "The Elixir of Life;" 2. "Common Sense and Civil Service Reform;" 3. "An English View of the Civil War;" 4. "The Coming Congress;" 5. "Why I Am an Episcopalian?" 6. "The Value of International Exhibitions;" 7. "Capital Punishment by Electricity;" 8. "The Transformation of Paris;" 9. "Are Public Libraries Blessings?" 10. "The Real Rights of Women;" 11. "Nurseries of Crime;" 12. "Can the Mosquito be Exterminated?" 13. "Ministers' Wives;" 14. "Notes and Comments." Of these papers, the second, by General John Pope, will command the attention, but not the unqualified approval, of civil service reformers. The fifth article, by Canon Farrar, presents the question of scriptural episcopacy very ably and distinctly. The liberal Canon's views will delight every Low Churchman, but will be as "vinegar to the teeth" of Romanists and High Churchmen. In the seventh paper, Elbridge Gerry writes sensibly in favor of electricity as a fitting substitute for the barbarous method of putting criminals to death by hanging. In the ninth paper, James M. Hubbard pleads rightly for some general method of keeping bad books out of public libraries. In the tenth paper, Rose Terry Cooke objects to those who clamor for "the rights of women to be men," but enumerates eight rights of women that "ought in the name of religion and humanity to be respected," but which, she says, "alas! rarely are."

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*The Contemporary Review* for August discusses: 1. "The Papacy;" 2. "Speech and Song;" 3. "Centenary of the Bastille;" 4. "A Female Medical Profession for India;" 5. "Reform in Teaching the Old Testament;" 6. "South Africa Under Irresponsible Government;" 7. "Mr. Wallace

on Darwinism;" 8. "The Proposed Royal Academy Reform;" 9. "Ibsen's 'Peer Gynt';" 10. "The Civil List and Royal Grants." The first of these papers, by an anonymous but well informed writer, describes Leo XIII. as cherishing two dreams: 1. The re-establishment of his temporal sovereignty; 2. The making of the holy see once more "the active and omnipresent embodiment of the conscience of mankind." These are wild and arrogant dreams. Yet even to-day the papacy "still represents an immense moral force." But Leo's ideals are incompatible. The steps necessary to secure the first must tend to prevent his realization of the second, as the failure of his attempt to secure diplomatic recognition by England, through a rescript which weakened his authority in Ireland, abundantly proves.

*The Nineteenth Century* for August has: 1. "A Breakfast Party in Paris;" 2. "The New Liberalism;" 3. "On Change of Air;" 4. "Wanted—a Gospel for the Century;" 5. "The Deadly Wild Beasts of India;" 6. "The Works of Henrik Ibsen;" 7. "Mr. Gladstone's Plain Speaking;" 8. "The Art of Conversation;" 9. "Phenician Affinities of Ithaca;" 10. "The French in Germany;" 11. "Wool-Gatherings;" 12. "Noticeable Books;" 13. The Appeal Against Female Suffrage: a Rejoinder." The fourth of these papers is a subtle but inconclusive assault on Protestantism, by Rev. Father Barry; the seventh is a scathing review of Mr. Gladstone's article on "The Irish Union," by Lord Brabourne. Besides its "Appeal Against Female Suffrage," by Louise Creighton, this number of the *Nineteenth Century* contains, in over twenty-six double columns, the names of ladies who protest against female suffrage. And these are only a first installment of names on that side of the question. Apparently English women do not desire to possess the right to vote.

*The Andover Review* for August discusses: 1. "Chance or Design;" 2. "The Psychology of the Modern Novel;" 3. "Out of Town Missions for City Churches;" 4. "The Lost Tribes;" 5. "Primitive Buddhism: A Study;" 6. "Editorial." In the first of these articles Professor N. S. Shaler reasons forcibly in behalf of the hypothesis that either human intelligence "is the result of a fortuitous concatenation of unadjusted impulses, dependent on one chance in a practically infinite number of possibilities, or that this life of man is the product of control." He also aims, with less conclusiveness, to show that man's evolution from the lowest forms of life is theistically consistent. In the fourth paper L. N. Dembitz, Esq., attempts to prove that the alleged "Lost Tribes" never were lost, but only absorbed in the kingdom of Judah, excepting such as were deported to the lands of their Eastern conquerors. Even of these many subsequently returned to Palestine and joined themselves to their Judean brethren. "No tribes are lost; and those of Galilee are now in the lead," is the conclusion Mr. D. reaches. If not convincing, this paper is yet suggestive.

*The Fortnightly Review* for August discusses: 1. "Mr. Gladstone and the Civilized World;" 2. "Downing Street and Africa;" 3. "Gounod's Views on Art and Artists;" 4. "The Fortress of Paris;" 5. "The Great Servian Festival;" 6. "Giordano Bruno;" 7. "Present Discontent in Cyprus;" 8. "Roger Bacon;" 9. "Spanish and Portuguese Bull-Fighting;" 10. "Mr. Browning in a Passion;" 11. "Some Truths About Russia." Of these papers the one on Giordano Bruno, the recent unveiling of whose statue in Rome greatly exasperated the unwisely ambitious Pope, will be read with especial interest. Bruno was a Dominican monk learned in ancient Greek philosophy; a mystical, "god-intoxicated" pantheist, who anticipated the Dutch Spinoza, and a student of natural science worthy to be compared with Bacon and other modern philosophers, whom he also anticipated. He was a preacher of fiery eloquence, and an ethically pure man. The Inquisition burned him, not because he was a bad man, for he was not, but because he chose to do his own thinking—which, though it was not orthodox, was certainly not a crime deserving death. But even to-day, if all the heretical thinkers in the world had but one neck, Romanism, if it had power, would gladly sever it with an ax.

*The Statesman* for August treats of: 1. "Postal Savings-Banks;" 2. "Labor, Capital, and Land;" 3. "Local Option: Its Relation to the Genius of our Government;" 4. "Woman Suffrage;" 5. "Moral Purity in Our Children;" 6. "Insurance Laws." Of these papers the third places the ethical principles involved in "Local Option" in such juxtaposition as will incline thoughtful temperance men to question its rightfulness. The fourth is especially suggestive to parents who study how to promote moral purity in their children. *The Statesman* is an ably conducted magazine.

*The Theological Monthly* for August contains: 1. "Justin Martyr;" 2. "Prophecy;" 3. "Secessions to Rome;" 4. "Gleanings After Harvest;" 5. "Review of Essays in Biblical Greek;" 6. "Synopsis of the Argument on the Date of the Exodus;" 7. "Current Points at Issue." These are scholarly, vigorously written papers which harmonize with the mottoes of this magazine; which are, to "exorcise the evil genius of dullness from theology," and "hold to the written word."

*Harper's New Monthly Magazine* for September is rich in illustrations, varied in topics both grave and gay. Students of current religious history will highly prize M. Edmond de Pressensé's paper on "The Religious Movement in France." In view of the attitude of Romanism in America this portrayal of its ultramontane tendencies in France is as timely as it is interesting.—*Blackwood's Edinburgh Magazine* for August, besides its usual literary attractions, has a review of Bryce's *American Commonwealth* which discusses "British and American Democracy" in a spirit of candor that concedes the superiority of our political system in some respects to that of monarchical England. It points out our defects

also. "Maga," though not desirous to see England a republic, is yet willing to have her democratic tendencies guided by the light of both our good and evil experiences. Evidently English Toryism is wiser to-day than it was in the "long ago."—*The London Quarterly Review* for August has: 1. "The Mind and Evolution;" 2. "Stowey and Coleridge;" 3. "Socialism and Self-Help;" 4. "Felix Mendelssohn and His Music;" 5. "Lives and Teaching of the Fathers;" 6. "Motley's Letters;" 7. "Modern Buddhism;" 8. "Rogers and His Contemporaries;" 9. "Gouverneur Morris."—*The Andover Review* for September has: 1. "What is Reality?" 2. "The Congregational Polity;" 3. "Centralization and Congregationalism;" 4. "Matthew Arnold's Influence on Literature;" 5. "The Sabbath in Relation to Civilization."—*Christian Thought* for August has: 1. "Thoughts on the Discord and Harmony Between Science and the Bible;" 2. "The Relation of Pedagogy to Christian Philosophy;" 3. "Five Points in an Evolutionary Confession of Faith;" 4. "Evolution and Development."—*The Edinburgh Review* for July contains: 1. "Charles, Earl Grey;" 2. "The Railways of England;" 3. "Villari's Life of Savonarola;" 4. "The Roll of Battle Abbey;" 5. "The Land of Manfred;" 6. "Maria Theresa;" 7. "The Duke of Coburg's Memoirs;" 8. "Gardiner's History of the Civil War;" 9. "Imperial Federation;" 10. "The Hamilton Manuscripts;" 11. "Her Majesty's Opposition."—*The Unitarian Review* for August has: 1. "Is There a Philosophy of Evolution?" 2. "Theodore Parker;" 3. "Why not Turn Jew?" 4. "Missions and Mohammedanism;" 5. "The Humanization of Religion;" 6. "Social Studies;" 7. "Editor's Note-book."—*The African Methodist Episcopal Church Review* contains fifteen papers besides its miscellaneous and editorial departments. Among them we note "Our Episcopacy," by Bishop J. Campbell; "Natural Science in the Schools," by R. K. Potter; "The Afro-African as a Factor in the Labor Problem," by J. McCants Stewart; "Race Confidence and Race Unity," by T. A. Walker, M.D.; "Education Proper," by J. P. Sampson, D.D. If any one is disposed to doubt the literary capacity of our colored brothers let him read this excellent *Review*.—*The Catholic World* for September has: 1. "A Study of Modern Religion;" 2. "Soul and Sense;" 3. "Varsity Reminiscences;" 4. "Clews to Ancient American Architecture;" 5. "By the Rapidan;" 6. "Christianity Indefectible;" 7. "The Mozarabic Rite;" 8. "The Closed Heart;" 9. "The Loveliness of Sanctity;" 10. "A Tale of San Domingo;" 11. "Should Americans Educate Their Children in Denominational Schools;" 12. "The New Manual of Prayers;" 13. "Talk About William and Mary Smith." The ability with which this magazine is edited need not be questioned; but we note that it co-operates with the present Jesuitical plan of deliberately falsifying the history of its Church, for it commends a book which asserts that the bull by which Pope Adrian placed Ireland under the crown of England some seven hundred years ago, in consideration of the payment of St. Peter's pence, was forged! Is there no limit to Jesuitical lying and papist gullibility?

## BOOKS: CRITIQUES AND NOTICES.

## AN APPRECIATION OF BOOKS.

THOMAS À KEMPIS wrote: "Every-where have I sought peace, and found it nowhere save in a corner with a book." It is probable that the following works will confer upon their readers not only the blessing of peace, but also strength, courage, and illumination: *Essays on the Work Entitled Supernatural Religion*, by Bishop J. B. Lightfoot; *Lost Chapters Recovered from the Early History of American Methodism*, by J. B. Wakeley; *Charles George Gordon*, by Sir William F. Butler; and *Deaconesses in Europe and their Lessons for America*, by Jane M. Bancroft.

## RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*A New Commentary on Genesis*. By FRANZ DELITZSCH, D.D., Leipsic. Translated by SOPHIA TAYLOR. Vol. II. 8vo, pp. 408. New York: Scribner & Welford. Price, cloth, \$3 00.

The second volume fully equals the first in scholarship, acuteness of discrimination, and an industry that usually characterizes German theologians. If it fail to measure up to the level of the other volume in any particular, it is in the subject matter of which it necessarily treats; for in the first volume the author considers the profound questions of creation, the fall of man, the introduction of evil, the range of the flood, the re-peopling of the earth, and all those collateral issues that spring from them; while in the second volume he is limited to the more prosaic facts of historic times, many of which, however, are still unauthenticated, and over which a serious controversy is in progress. The commentator does not attempt to settle disputed history, but to show the relation of events in their chronological order, and the providential outcome of the progressive career of Israel. It must be remembered, too, that his is a commentary on the Hebrew text, a knowledge of which is necessary to an understanding of his studies in Genesis. He has nothing to do with the English or any translation, but bases his methods and conclusions entirely upon the Hebrew, with side lights from the Arabic and the LXX. While this feature is one of its excellences, and suited to Hebraistic students, it can be of no special service to those who are confined to King James, or to any translation. We are also bound to state that Dr. Delitzsch writes in the style of the Higher Critics, maintaining the division of Genesis into Elohistic and Jehovistic documents, and that other writers indicated by letters of the alphabet also participated in its composition. "Q," though less frequent than "J" or "E," nevertheless shows his hand in the preparation of the original documents; and hence, while the exposition of the text may be critical and correct, the orthodox reader will regret that so profound a scholar as the author has needlessly supported some of the



claims of the rationalists touching the wonderful book. It has its merits, however, for the Christian student, who, anchored in the truth, will not be beguiled into the island of error by the siren voice of the charmer.

*Voices of the Spirit.* By GEORGE MATHESON, M.A., D.D., Minister of the Parish of St. Bernard's, Edinburgh; Author of *Moments on the Mount*, *My Aspirations*, etc. 12mo, pp. 241. New York: A. C. Armstrong & Son. Price, cloth, \$1 25.

Modestly, the author describes his book as an aid to devotion, but it is more than helpful in one's religious meditations. With great patience and insight he has gone through the Bible in search of the innumerable ministries of the Holy Spirit, from his participation in the original work of creation through all the intervening history of the human race to the final triumph of the mediatorial reign of Jesus Christ, the end of the world, and the opening of the heavens to the saints who have gone up through great tribulation. In ninety-five theses the author particularizes the specific offices of the Spirit, not only exciting the spiritual feeling of the reader, but exhibiting, in an informal way, the grandeur of the divine administration under the leadership of the Spirit. Until one has traced the manifold operations of the Spirit in human affairs, temporal, spiritual, intellectual, commercial, moral, social, and political, as pointed out so clearly in this book, one will have little conception of the overshadowing presence of the divine power in the world. It is this idea of the spiritual presence that inflames devotion and gives to the author's work a value he may not have realized in its preparation. It certainly is instructive and invigorating.

*The Saltcellars*: Being a Collection of Proverbs, together with Homely Notes Thereon. By C. H. SPURGEON. 12mo, pp. 334. New York: A. C. Armstrong & Son. Price, cloth, \$1 50.

The proverbs, for the most part, are not original with the author, but a collection from many sources during twenty years. They cover all subjects, and the notes accompanying them are sometimes even more suggestive than the sayings themselves. No one can read a page without getting an idea, either being rebuked for some folly, stimulated to some duty, or led into quiet meditation of destiny. It is remarkable that of so large a number of proverbs as are here reported, so few are without meaning, or without some objectionable peculiarity. Mr. Spurgeon has been an industrious gatherer of honey, and he is very generous in its distribution. We cannot, however, understand how a clergyman, with hands full of important work, and with great projects ever in progress, to say nothing of the constant press of pastoral duties, would consent to take the time to prepare a work of this kind. The book itself cannot fail to find readers; but other writers might have produced it. Almanacs, proverbs of the newspaper type, and pamphlets of anecdote should hardly issue from a pastor's study, whatever their current value or readable worth. Commending the book, Mr. Spurgeon was not exactly justified in preparing it.

*The Bible-Work*; the Old Testament. Vol. III. Joshua, Judges, Ruth, 1st and 2d Samuel, 1 Chronicles xi, 1 Kings i-xi; 2 Chronicles i-ix. Israel under Joshua, the Judges, Saul, David, and Solomon. The Revised Text, Arranged in Sections, with Comments Selected from the Choicest, most Illuminating, and Helpful Thought of the Christian Centuries, taken from nearly Three Hundred Scholarly Writers. With Illustrations, Maps, and Diagrams. Prepared by J. GLENTWORTH BUTLER, D.D. 8vo, pp. 635. New York: Funk & Wagnalls.

As it is studied, the Old Testament so grows in the exhibition of its supernatural features that a commentary upon its books seems too great for any single pen; hence, commentaries made up of the mature thinking of the scholars of the centuries are to some people really more desirable than those which bear the imprint of but one, though it be a master mind. The present work contains the accumulation of the researches of many scholarly interpreters, under the careful editorship of the Rev. Dr. Butler. The fear that in such cases unity of interpretation cannot be maintained, and that the book can be nothing more than a hap-hazard miscellany of religious opinions, is set at rest by an inspection of this portly volume. It has also in its favor a freedom from theological bias that will recommend it to the average reader; but free, fair, and honest as it is, it does not deal with scholarly questions in a scholarly way, and cannot furnish the thinker or investigator with much new material. It will pass, however, for a very useful, because suggestive, elaboration of the wonderful truths hidden in the Old Testament. The mechanics of the volume might be improved; it is altogether too large, too heavy, and a burden to the reader.

*Through a Glass, Darkly.* An Exegetical Study in First Corinthians XIII. By Rev. J. H. TIMBRELL. With an Introduction by Rev. LEWIS R. DUNN, D.D. 16mo, pp. 262. New York: Palmer & Hughea. Price, 80 cents.

The "offense" of the author is, not that this is his first book, but that *ex necessitate rei* he vacates the common interpretation of this chapter, basing his conclusion upon an alleged idiomatic method in Paul's epistles and a peculiar use of the personal pronouns in argumentative discussion. He admits that no theologian or commentator holds his view, except perhaps an unnamed German exegete; but, willing to risk scholarship and reputation for theological acumen, he supports his theory with earnestness because he believes it to be correct, denies the application of the chapter to the future life, and injects into it, or, rather, elicits from it, a more beautiful synthesis than the pulpit has ever promulged. The reader will admit the attractions of the interpretation as it is unfolded, and if of liberal mind will incline to approve it because it is new; but the sober-minded will wish to ascertain if it is true, and this will require an examination of the basis on which it rests.

Relying upon the context for guidance, the author discovers that Paul is discoursing to the Corinthian Church upon the character and value of spiritual gifts, some of which would cease, if not with the apostle's day, at least subsequently, as operating powers; but better than gifts, which were a common possession, is Love, which they inherited or displayed to

but feeble degree, but which may in this life be realized to perfection. This is the consummation of his teaching in these chapters, which wholly relate to the attainments, graces, and limitations of the present life, without a single intimation of the grander birthright of the immortal state. He holds that perfect love, and not immortality (p. 85), is the logical termination of the developed charismata of the Christian life, and that, therefore, the paragraph in question relates to the difference between the natural and the spiritual in the earthly sphere.

Studying the phrase "through a glass" in search of light, the author states that the "apostle appears simply to refer to a mirror by which images were reflected, and not any diaphanous and magnifying powers through which objects were perceived;" but the word "darkly" compels him to concede a reference to a diaphanous substance *through* which the vision penetrated. In other words, the apostle teaches that "now" the vision is obscure, indefinite; but "then," the diaphanous medium being removed, it shall be "face to face." The author also detects in the statement "Then shall I know even as also I am known," a pivot on which to swing his interpretation, which seems to be used in the interest of a dogma, declaring that perfect mutual knowledge which is evidently taught is realizable in this life; a conclusion that neither philosophy, nor psychology, nor theology, nor experience will corroborate. If Christian experience is of any determining value, it is against every step the author has taken in the construction of this subject, for human knowledge on the part of spiritually-enlightened men is painfully incomplete. Christian Love, embodied in the most saintly lives, is by its very weakness a vaticination of its future glory, while our righteousness requires the constant application of the healing virtue of the atonement to rescue it from the contempt of men. The testimonies of learned men, whom the author quotes, his own included, do not confirm his interpretation, but make known the necessity of another life to perfect that which is imperfect here. Agreeing with the author in the necessity of growth in spiritual things, and justifying his use of this chapter in the enforcement of this duty, whereby a larger race of Christians may be produced, we must dissent on exegetical grounds from the interpretation he has so laboriously wrought out, and dismiss it with the conviction that it is not established.

*Essays on the Work Entitled Supernatural Religion.* Reprinted from the *Contemporary Review*. By J. B. LIGHTFOOT, D.D., Bishop of Durham. 8vo, pp. 324. New York: Macmillan & Co. Price, cloth, \$2 50.

Several years ago a series of articles from the pen of Bishop Lightfoot appeared in the *Contemporary Review*, in answer to an anonymous work entitled *Supernatural Religion*. After some revision they are now presented to the public in the form of a book. It is seldom that such a venture is made, and were it not for the subject, which is never out of date, the book would have small chance of careful reading. The defense of New Testament truths, histories, and evidences from any view-point

is always timely, especially if in effect it overthrows any adverse critical conclusion, or makes clear some otherwise obscure testimony on the subject. The writer of *Supernatural Religion* did not directly impair faith in the New Testament, but his suspicions of patristic evidence were so plausibly enforced as to justify an exposure of their weakness, and, in some instances, irrelevancy. The English bishop meets scholarship with scholarship, sophistry with logic, and assumption with facts, establishing most conclusively the genuineness of the evidences of the first two centuries of the Christian era concerning the New Testament books. In discussing the "silence of Eusebius," it is clearly shown that because sometimes the Christian father *said* nothing about a book it did not follow that he *knew* nothing about it, or that his silence was equivalent to a negation. So much has been made of the argument *à silentio*, that it is invigorating to one's feelings to find how easily it may be rendered invalid, especially when applied to patristic literature. Our author also sifts with energy and thoroughness the arguments of his opponent respecting the "Ignatian Epistles," the testimony of Polycarp, the records of Papias, and the "Diatessaron" of Tatian, showing the difference between suspicion and knowledge, fallacy and reason, error and truth, and leaving, on the whole, the entire catalogue of patristic evidence unimpaired and uninjured. The bishop takes no advantage of the critic that is not fairly his by the position he occupies, and exhibits only that measure of the controversial spirit that the subject inspires. The book derives some vivacity from the fact that it is in answer to an antagonistic view of early Christian testimony; and as it deals with questions with which the scholar should be familiar, it should not escape his attention, or lie unread in his library.

*The Prophecies of Isaiah.* Expounded by Dr. C. VON ORELLI, Author of *Old Testament Prophecy*. Basel. Translated by Rev. J. S. BANKS, Headingley College, Leeds. 8vo, pp. 348. New York: Scribner & Welford. Edinburgh: T. & T. Clark. Price, cloth, \$3.

Preliminarily, it is proper to say that Dr. Orelli is not wanting in a large degree of scholarship, and that his investigations of the Isaiahanic prophecies, as here published, show the mind of the student and the patience of one who means to find all the facts. If he had not been governed by a theory respecting the biblical books, it is probable that the results of his inquiries would have assumed a different form from that in which they are here presented. He accepts the so-called historical conclusions of Higher Criticism, interpreting Isaiah from that view-point, and thus misleads the reader and confuses his perceptions of the truth. Starting out with the idea of a double authorship of these prophecies, he seeks to conform his exegetical remarks to that idea, seemingly caring more for the starting-point than the conclusion. He knows that Keil, Stier, Löhr, Delitzsch, Hävernick, and Hengstenberg have vindicated the single authorship of the book, but he prefers the exploded views of Gesenius, Knobel, Ewald, De Wette, and later of Dr. Cheyne. The arguments he advances for two books in one refute themselves in the minds of many scholars, and have

been refuted time and again by critics of conservative tendency. It is because of the swing of this book that we do not care to dwell upon features that otherwise would commend it to careful attention; and if one must know the weakness of the claims of the Higher Critics respecting Isaiah, perhaps a peep into this receptacle would satisfy him.

*The Redemption of Man.* Discussions Bearing on the Atonement. By D. W. SIMON, Ph.D. (Tüb.); Professor of Theology in the Congregational Theological Hall, Edinburgh; Author of *The Bible as Outgrowth of Theocratic Life*, etc. 8vo, pp. 440. Edinburgh, T. & T. Clark. New York: Scribner & Welford. Price, cloth, \$3 60.

The atonement is a stupendous subject. It is not surprising that the more it is studied the more vital it appears as a constituent factor in the divine administration for the moral development of the race. The theologian who undertakes in a small treatise to unfold its spirit, methods, function, and results, finds himself embarrassed in the end for room for all that it suggests, and for that which is really essential to a faithful exposition of its primary import. Dr. Simon has avoided this mistake, and, though familiar with the prevailing and historic theories on the subject, he has mostly confined himself to an elucidation of the relation of the forgiveness of sins to atonement, the central fact after all in the study of the doctrine. This plan compels him to pursue a straightforward course to the end; and if he seemingly departs from it occasionally, it is to point out the defects of other writers along the same line, and so in the end more securely establish his own prepossession of the atonement. He does not agree with Dr. Charles Hodge, Anselm, or Albert Barnes; and yet he does not so differ from their conception of the facts involved as to put himself beyond the pale of that class of writers. Forgetting the theology of the writer, the reader will be strengthened in his faith that the atonement neutralizes sin; but just how the result is effected must remain among the mysteries. Of course the writer assumes that he is not under the influence of a theory, but this is pardonable, because, if not affected by the theory of others, he has constructed one of his own that is as evident as if he had announced it. The author is original, independent, and even inspiring.

*The Sabbath.* What—Why—How—Day—Reasons—Mode. By M. C. BRIGGS D.D. 12mo, pp. 188. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

This is a scholarly defense of the Christian Sabbath from the Hebrew and the Greek, from the laws and customs of the earliest nations, and from the laws, teachings, and customs of both the Old and the New Testaments. We know of no work of its kind that compresses so much information in so small a compass, or that in its argumentation is so free from sophistry, or that removes with such ease and grace the long-standing difficulties and objections that have been raised against the day which Christians every-where celebrate as the true Sabbath. It is a book of ammunition on the subject, and ought to go into every ministerial armory.

## PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

*Profit Sharing Between Employee and Employer.* A Study on the Evolution of the Wages System. By NICHOLAS PAINE GILMAN. 12mo, pp. 460. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$1.75.

J. H. von Thünen has declared that "profit-sharing" is "the only salvation of the laboring class." If he had added that it is also the only safety of the capital class he had united two hemispheres of thought in a whole globe of truth. Mr. Gilman is perhaps the ablest apologist of this doctrine in the country, and, as he writes after a complete investigation of the subject in Europe and America, and justifies his conclusions in the most logical manner, he deserves to be studied and heeded by both parties concerned in the industrial problem. He found in France a remedy for social troubles in what is called "participation," and in England the same thing under the name of "industrial partnership;" but neither differs from what is known in Germany and America as "profit sharing." He considers the remedy in its practical application in these countries in all industries, from the manufacture of paper to iron, brass, and steel factories, and even in the insurance and banking business of the great cities. If the principle of "participation" is right as applied to industrial enterprises why should it not include all business and all forms of activity and benevolence? The extension of the principle to every form of business will result in the reconstruction of society, and will indicate the progress of civilization toward a humane and fraternal condition. The author, however, is chiefly solicitous that the principle obtain recognition and practice in the industrial world, as the best if not only means of uniting classes liable to variance and hostility. M. Leclair, a Parisian house-painter and decorator, applied the principle forty years ago, to the great advantage of workmen, and there is no reason why it should not prevail to-day every-where. Mr. Gilman is a concrete writer, a gatherer of facts; he is also scientific enough to assort them and group them in their proper relation to the subject he is considering. His examples or illustrations of the working of the doctrine are proofs of its availability, and whatever public opinion or legislation may be necessary to install the doctrine in American life should be secured at an early day as possible. We pronounce the book instructive, and helpful.

*Essentials of Elocution and Oratory.* By VIRGIL A. PINKLEY, Director of the Department of Elocution in the College of Music of Cincinnati, and formerly Professor of Sacred Oratory in Lane Theological Seminary. 12mo, pp. 471. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Cloth, \$1.25.

A practical and suggestive book on elocution may be as useful to the minister as a work on theology or metaphysics, and in some instances should for a time supersede the study of higher things. The voice is as much the subject of culture as memory, conscience, or any faculty of mind or heart. The elocutionist has a mission; the public speaker should heed his instructions as the pupil heeds the grammarian, or the student the music teacher. We commend it in the highest terms.



## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Memoirs of Napoleon Bonaparte.* By LOUIS ANTOINE FAUVELET DE BOURRIENNE, his Private Secretary. To which are added an Account of the Important Events of the Hundred Days, of Napoleon's Surrender to the English, and of his Residence and Death at St. Helena, with Anecdotes and Illustrative Extracts from all the Most Authentic Sources. Edited by R. W. PHIPPS, Colonel Late Royal Artillery. New and Revised Edition, with Numerous Illustrations. In four volumes. 12mo, pp. 401, 408, 397, 434. New York: Thomas G. Crowell & Co. Price, cloth, \$5; cloth, gilt top, \$6; half calf, \$12.

Bourrienne's Memoirs have been before the public for fifty years, and have stood the test of sifting, analysis, comparison, and all the criticisms germane to history, biography, and authorship. That they have increased in favor during this long period is proof of the truthfulness of Prince Metternich's statement, that they "are the only authentic memoirs of Napoleon which have as yet appeared." The author, as the private secretary of Napoleon, as a studious observer of his chief, and as a thinker of profound discrimination, enjoyed the advantage of a rare position in the preparation of these volumes; and, seeking only to reproduce the career of "the man of destiny," the idol of France and the terror of Europe, he has accomplished his task with great fidelity and seeming impartiality. Unlike many biographers, Bourrienne sinks himself in his subject, projecting into the greatest prominence the hero of whom he writes, and hides himself behind the screen. Napoleon is thus ever in the foreground, as youth, as student in the military college, as traveler, as officer, as general, and as the ruler of France. We see him in his slippers, on his horse, at the head of armies, sailing on the seas, sleeping, eating, writing letters, fighting battles, dictating to nations, driven from Russia, defeated at Waterloo, dying at St. Helena—all portrayed with marvelous skill, simplicity, and completeness, and in such a way as to show that Napoleon, with all his greatness, was, nevertheless, human, infirm, and the victim of temptations and sins. Bourrienne is careful to avoid extravagance of veneration and excess of eulogy in describing the character and career of Napoleon. His historical sense confines him to realities, and his biographical sense will not permit much speculation, or an unbosomed revelation of his secret affection for one whom he knew so well. He is faithful to the facts as they came under his observation, and as he can support them by documentary evidence. It is this calm and truthful representation of Napoleon, with his vices as well as virtues, his love of trifles as well as his masterly conception of great ideals, his lust as well as his sober judgment and pursuits, his temper and impatience as well as his solid acquirements and purposes, that elevates the work above biographies in general, and above those that have attempted to characterize Napoleon as the hero of modern history. Napoleon has been considered the enigma of history, a character foretold in the Scriptures, and a man of marvelous genius and enterprise; but while his biographer makes plain the elements of his greatness he also clears it of mystery, and obliterates all ground for hero-worship in this case. We serve our readers

when we commend to them these "Memoirs" as the best extant, and as likely to continue the standard for years to come.

*Glimpses of Fifty Years.* An Autobiography of an American Woman. By FRANCES E. WILLARD. Written by order of the National Woman's Christian Temperance Union. Introduction by HANNAH WHITALL SMITH. 8vo, pp. 704. Chicago: H. J. Smith & Co.

Thomas Carlyle says that the chief topics of conversation are biography and autobiography. If the conversation is centrifugal, it relates to others; if centripetal, it relates to ourselves. When one comes to consider how much of the temporal life is absorbed with human interests, and that even the vast outside world exists possibly for man, it is not strange that books, papers, all literature and history, seem but the reflection of human character in its various phases of development. Whether one shall turn autobiographer, or commit the delicate task of unveiling one's hidden life, with its springs of motion, its secret aims and ambitions, and its governing impulses and weaknesses, to other hands, is a question that cannot be decided in every case in the same way. The biographer, supposed to be unaffected by those inalienable feelings and intuitions that characterize the subject of his memoir, is generally regarded as better fitted to portray the character of another than himself; but his work, never so well performed, may be wanting in that personal impression or atmosphere of selfhood that exalts autobiography into one of the most pleasing forms of literature. The autobiographer, rigid in self-restraint and resolved to trespass upon no propriety in self-revelation, will yet unfold the inner life, or those potential forces that have governed it, without being aware that in the very effort to conceal something the revelation made is all the clearer and surer. Miss Willard, at the instance of others, becomes an autobiographer, detailing her nearly fifty years of life with circumstantiality, delicacy, and such a fine sense of discrimination as to place the reader *en rapport* with herself and the great enterprises which she represents. She divides her life into seven periods of unequal length, commencing with childhood, which soon merges into girlhood; but those early days, with their interesting details, are soon forgotten in the larger history she makes for herself as teacher, traveler, temperance advocate, and organizer, and especially as moral and political reformer in the interest of her own sex. It cannot be said that she omits what ought to be mentioned, though the volume has been pared from twelve hundred to seven hundred pages, or that she narrates what ought to be omitted; for, designing to be complete, she is not verbose, and, writing within prescribed limits, she is not too condensed. In this liberal sense the book is more than an autobiography, for it gives us inside views of schools, indicates the infirmities of the machinery of political parties, and discloses the working plans and difficulties of the moral and political movements with which she is connected. As we trip along in our reading we frequently emerge from the individual life into the self-sacrificing example of a collaborator, or the activity of a gigantic

movement for the repression of popular evils and the installation of righteousness in the land. It is this disposition of the author to bury herself in the great movements of the age that lifts her book above the ordinary range of autobiography and gives it an enduring historic value. Though a leading figure in reforms she does not claim too much for herself, but generously recognizes the co-operative influence of her associates and of the sisterhood of the Churches. It is a book that reformers, ministers, teachers, and philanthropists should read with care, and bear from its pages the enthusiasm and energy that inspire the life of the author and reformer—Miss Willard.

*Deaconesses in Europe and their Lessons for America.* By JANE M. BANCROFT, Ph.D. With an Introduction by EDWARD G. ANDREWS, D.D., LL.D., Bishop of the Methodist Episcopal Church. 12mo, pp. 264. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.

*Deaconesses, Ancient and Modern.* By Rev. HENRY WHEELER, Author of *The Memory of the Just*; *Methodism and the Temperance Reformation*; *Rays of Light in the Valley of Sorrow*, etc. 12mo, pp. 315. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1 25.

Apparently we have here two books on the same subject, but they are very far from being the same books; and as we study them we see that the points of divergence are so many, and the plan of each author so different from that of the other, that one book may be said to supplement the other, and, therefore, both are necessary. Mr. Wheeler's chief view-point is the scriptural history and teaching of the order or function of the deaconess, with brief notices of the work of the order, as revived in modern times in Germany, England, and the United States. Searching first the Old Testament for glimpses of woman's official work, he finds prophetesses in Miriam, Deborah, Hannah, and Huldah, and bases thereupon the conclusion that from the earliest times woman's partnership in the divine calling was indicated. In dealing with New Testament examples he is more explicit, because the material is more abundant, and the order of deaconesses is evidently in existence. He goes carefully through the gospels and the epistles, using the facts they furnish in proof of his general position, and details the work, character, and persecutions of the ancient sisterhood, with the final decline and disappearance of the order as originally instituted. While in other respects Mr. Wheeler's work is valuable and attractive, we must commend it in particular for its discriminating study of the New Testament and the special and forcible presentation of the standing of the deaconess in the apostolic Church. This is the beginning, and no one can fully understand the subject who does not follow the author in his careful analysis of New Testament teachings on this ancient institution.

Dr. Bancroft's view-point is Church history, or the order of deaconesses which, commencing in the apostolic times, reappeared in the Western Church, then declined, then revived in the twelfth century, and with intermissions continued to the present day. The book covers the history of the order from the apostles to the action in 1888 of the General Con-

ference of the Methodist Episcopal Church, recognizing it as one of our mechanical agencies for the propagation of the Gospel. As history alone the book is in advance of all others of its kind, and should be consulted for facts bearing upon the subject. In her searchings she found deaconesses among the Waldenses, the Mennonites, and Moravians, and throughout Germany and the continent. Much of this history has never been written before, so it comes forth not only as new matter, but as a part of the great unwritten history of the work of Christian women in the Church. Fliedner is honored as the restorer of the order in modern times, and much attention is given to the institutions at Kaiserswerth, with notices of Sisterhoods at St. Loup, Zürich, and Gallneukirchen.

Deaconesses have also appeared in France, England, Scotland, and the United States—their homes and the character of their work being particularly described. Among the German Methodists in Frankfort, Hamburg, and Berlin, deaconesses have been the collaborators of the pastors, and quite as efficient in the results they have achieved. The author considers the order in the United States, not only in the Methodist Episcopal Church but in other Churches, showing that the time has arrived, according to the legislative connection of the Churches, for the employment of this class of workers in every Christian field. She closes the book with meeting objections and offering some wise suggestions. The book is historical in contents, philosophical in its sweep of the field, and is indispensable to those who would understand what the order has been and what its possibilities are for the future. Dr. Bancroft has the reputation of being a charming writer, and this book strengthens the general opinion. Not the least important section of the book is the graceful introduction of Bishop Andrews, who takes a fitting interest in the prosperity of the order in this city and in the country.

*Constitutional Government in Spain. A Sketch.* By J. L. M. CURRY, LL.D., Late Minister of the United States in Spain. 12mo, 222. New York: Harper & Brothers. Price, cloth, \$1.

Notwithstanding the supremacy of monarchical authority in Europe the constitutional idea has not been without advocates, and some nations have now and then resorted to it as a refuge from the ills of oppression and the condition of a larger prosperity. Unhappily many of these experiments have ended in failure, the people who were most anxious for a change in the political structure being willing, if not anxious, after a time, to return to the old form of government, illustrating the thought that constitutional government depends for its efficiency and perpetuity, not upon the constitution, but upon the people who administer it. Minister Curry has succinctly traced the history of constitutional government in Spain, quoting the constitutions of 1812, 1837, 1845, 1869, and 1876, each illustrating in its way an advance in political ideas and religious freedom and finally establishing a republic which, however, was overthrown by the very forces that instituted it. Perhaps Spain is the most difficult country in Europe for the experiment of self-government, but it is interesting

to note that with all the obstacles to its triumph definite progress has been made in liberal sentiment and in the hopes of the Republican party. This book is instructive along the single line of the growth of the constitutional principle.

*The Leading Facts of French History.* By D. H. MONTGOMERY. 12mo, pp. 321. Boston: Ginn & Co. Price, cloth, \$1 12.

The book fulfills its title. It is not a comprehensive history of France, but a vivid characterization of the principal events, standing out singly or in co-ordination, that has given the country an honored place among nations and a prominent influence in determining the map of Europe. We read of Celtic, Roman, and German influence in the composition of the people, and a certain native volatility and self-assertion in all their national movements and struggles from the time of Charlemagne to the rise of the last republic. Of course the Napoleonic prestige is noted with fullness, and its relation to the internal affairs of France, as well as the larger problems of the Continent, is depicted in the language of statesmanship. The French claim too much when, according to Guizot, they insist that "there is hardly any great idea, hardly any great principle of civilization, which has not had to pass through France in order to be disseminated;" but he who studies this book, with its maps and chronological tables, will conclude that France is a great country, and that the French are a mighty people. The writer has done good work both in the composition and the arrangement of the book, and it will be read when larger volumes will be undisturbed.

*The Nineteenth Century. A History.* The Times of Queen Victoria, etc. By ROBERT MACKENZIE. 12mo, pp. 472. London and New York: T. Nelson & Sons.

It was a hazardous undertaking for the author to attempt to compress the significant events and results of the present marvelous century in a single book of but ordinary size; but by careful elimination of the incidental, and keeping his eye on the main tendencies of history, he has furnished a splendid *résumé* of what has been accomplished since his queen ascended the throne. England naturally comes in for the fullest notice; but other European nations and distant America are not overlooked in his search for signs of progress in civilization during the period he covers. Our country, with its industries, its educational and religious organizations, its wars, and political methods and form of government, is allotted twenty pages; but, taking the author's view as to general results, we read of mechanical inventions and improvements, of developed industrial resources and economies, of the redress of social and political wrongs, and of great movements for the elevation of the masses in all lands. In this general view he describes the colonial strength of Great Britain, depicts the military armaments of the nations, surveys the historical decadence of the papacy, touches upon the unique position of Turkey, and announces the progress of liberty in the world. The arrangement of the book is admirable, and its style is winning.

*George Washington.* By HENRY CABOT LODGE. In two volumes. 12mo, pp. 341, 399. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$2 50.

The Washington literature of the year is extensive, but these volumes are so satisfactory in contents, arrangement, and general impression, that the reader can afford to dispense with many others if he obtain these. Mr. Lodge's plan of his work is not broad, but it is on this account that it surpasses the more pretentious treatises on the life and character of Washington. The first volume is confined to the social and domestic facts of the hero, with an attempted elaboration of his military career from the time he took command until peace was secured at Yorktown. In this volume, therefore, we have the man and the general. The second volume is devoted to the consideration of Washington as a patriot and civil officer, or his relation to the establishment of republican government in the New World. While the internal affairs of the new government are faithfully portrayed, the author excels in his description of our foreign relations under the first presidency, and exalts the statesmanship and heroism not only of one man, but of the fathers of the republic. As these books are not wanting in a chaste and vigorous style, and as they are founded on trustworthy data, they are cordially commended to students of patriotic literature.

*Studies in the South and West.* With Comments on Canada. By CHARLES DUDLEY WARNER. Author of *Their Pilgrimage*, etc. 12mo, pp. 423. New York: Harper & Brothers.

Not every person is fitted intelligently to travel. He may fly over the country and see nothing, or, seeing all things, may not see them scientifically, philosophically, or religiously. Mr. Warner, with his well-developed power of observation and fine sense of discrimination was a well-equipped traveler, and has turned to good account his careful and correct deductions of his journey by publishing them in the book now before us. Twice he visited the South, describing its social conditions, unveiling the "Acadian land" in its simplicity, and with statistics and other arguments showing its great possibilities in the future. Speaking of the inertia that has settled upon Kentucky, he does not wholly attribute it to slavery, but to its geographical position and the laws of trade that carried prosperity beyond its borders. He discusses quite freely economic and social questions in the North as he studied them in Minnesota, Wisconsin, Chicago, and several large cities of the more prosperous States. It is a book of facts, figures, opinions, suggestions, and pleasant and most enticing descriptions.

*The History of Scotland.* By Rev. JAMES MACKENZIE. 12mo, pp. 664. London and New York: T. Nelson & Sons.

Scotland's share in general political history is by no means meager, nor is the recital of its struggles and achievements from the Reformation to the Revolution a dull or uninspiring task. Historians have expanded the record of the country of Bruce and Scott, and rescued even the uninter-



esting details of its progress from oblivion, in volumes of massive proportion, and seemingly left little for writers of the present day to do except to codify, revise, or abbreviate the prolix literature handed over to them. The author has taken advantage of the necessity of a briefer history than has been written, and in a single volume, whose mechanical avoirdupois is not burdensome, has recounted the essential features of the history of Scotland. In this particular alone the book justifies its publication. But he has done more than to condense history into an accessible form, or to reduce its material into such shape that the student may be tempted to acquaint himself with it and use it. Too frequently the secular historian fails to discern the religious spirit of history, or, recognizing the influence of religious events and movements, fails to interpret them correctly or to assign them their true place in the order of phenomena. It was the quietude of the ordinary historian on the religious element in Scotland's history that impelled the author to undertake his task, which he has well accomplished by emphasizing the pronounced religious character of the struggles, institutions, and purposes of his countrymen through the centuries. His work, commencing with the ante-tradition period, carries the reader from the invasion of Caledonia by the Romans through the successive epochs of self-government and coalition with England to its final absorption into the kingdom of Great Britain, with all that has followed down to the destruction of the "Bloody House." We read of political conflicts merging in battles, religious controversies embittered by social hates and dividing families and churches, and the fate of creeds determined by the drawn sword or by vote of parliament. The picture is bloody, forbidding, but accurately historic and profoundly instructive. With or without larger histories this will be sufficient for the average reader.

*Baptist Hymn-Writers and their Hymns.* By HENRY S. BURRAGE, D.D., Author of *A History of the Anabaptists of Switzerland*, etc. 8vo, pp. 682. Portland, Me.: Brown, Thurston & Co. Price, plain cloth, \$3; ornamental cloth, \$3 50; half morocco, \$4.

The hymn or psalm has always had a conspicuous place in Church worship. It is the heritage and possession of believers, and as one of the means of grace it has inspired the home and the temple with melody, and filled them with the incense of praise. Hymn-writers have constantly appeared in the progress of the centuries, especially since the Reformation, to quicken the Church in its activities and to relieve life of its tedium and labor. All denominations have contributed their quota of hymns to the general fund, but it is doubtful if any denomination can point to a larger number of writers than the Baptist Church. It is, therefore, appropriate that a volume should appear in recognition of the abilities and services of the hymn-writers of this Church. Dr. Burrage has almost exhausted literature in his search for hymns from the pens of those of his own faith, and makes a showing creditable to himself and highly honorable to the people whom he represents. In the biographical sketches of these writers he is skillful in the use of his material, and comprehends the essential

facts, while in discovering the authorship of some popular hymns he surprises the Christian reader at almost every turn. While there is the absence of the spirit of pride or boasting in his work, he justifies the authorship of some disputed hymns by such evidence as allows him his conclusions. The field of his discoveries is a large one. All lands—England, America, Germany, Scandinavia, France, Spain, Greece, India, China, Japan, Africa, Mexico—are searched for the Baptist hymn writer, and the result is always satisfactory. The Anabaptist is surely entitled to large credit for religious poetry, and this volume may be read by all Christians with profit to their minds and hearts.

*A Study of the Constitution of the Methodist Episcopal Church:* with Papers on Discipline of Offending Church Members, and the Spiritual-legal Aspects of the Call to the Ministry. By REV. GEORGE L. CURTISS, A.M., M.D., D.D., Professor in DePauw University. 16mo, pp. 151. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

Dr. Curtiss aims to furnish not the history of the origin and development of the Methodist Discipline, but an exposition of the constitutional principles that underlie the exercise of authority in the Methodist Episcopal Church. His long experience as a minister enabled him to detect the necessary limitations of law, and also to see wherein there are possibilities of misuse or abuse of properly conferred responsible power, and so he has wisely set forth, within their limitation, the chief characteristics of the law-making and the law-enforcing bodies of the Church. In the progress of the book, the rights of the member as well as the powers of those in office are briefly but explicitly indicated. He has avoided circumlocutory discussions, and presented the main points, in a dignified style, and with such correspondence with the Discipline that the reader having the one should hasten to possess the other.

*A Manual of Historical Literature.* Comprising Brief Descriptions of the Most Important Histories in English, French, and German: together with Practical Suggestions as to Methods and Courses of Historical Study. By CHARLES KENDALL ADAMS, LL.D., Professor of History and President of Cornell University. 8vo, pp. 720. New York: Harper & Brothers. Price, cloth, \$2 50.

The title quite fully describes the book. To study history profitably it is important to understand in advance the character and merits of writers and the nature and scope of their undertakings, or one will read at some risk of losing time and of acquiring imperfect or incorrect data. While specific rules may not be given as an aid in selecting authors, a book characterizing the principal authors of different countries will be invaluable to those who know how to use it. Dr. Adams renders this service to his readers. He sifts German, French, and English literature for the best historical works that have been published, and in fitting words points out their excellences or condemns them for their deficiencies. His plan is so large that he is in many instances entirely too brief in his comments, and many books of great importance are likely to be overlooked by the student because of the paucity of recommendation they receive. With all its worth and its evident proof of labor and fine literary discrimina-

tion on the part of the author, we are impelled to write that it is deficient in a very important particular. What is wanted more than any thing else is, not merely a catalogue of books with an analysis of their virtues, but also a particular method or methods of historical study by which the student may select books for himself rather than consult post-graduate courses of study. As a "manual" Dr. Adams's work is satisfactory; but, wanting in a suggestive method of study, it is imperfect.

*Lost Chapters Recovered from the Early History of American Methodism*. By J. B. WAKELEY, D.D., with a Memoir of the Author by Rev. WILLIAM E. KETCHAM. 8vo, pp. 635. New York: Wilbur B. Ketcham. Price, cloth, \$2.

The re-issue of this valuable work will lead many Methodists to re-examine the early history of Methodism, and to study its career from the inauspicious beginning of one hundred and twenty-three years ago in this city to its present marvelous proportions as an evangelizing agency in the world. Dr. Wakeley wrote none too soon, and recovered vanishing material just in time to prevent its extinction. What with attempts made by many Conferences to put into shape the unwritten history of the Church in great centers, on the frontiers, and, in fact, every-where in the land, we fear that much of the early period will never be known, because accounts have not been preserved. If the historical spirit should come to any man in Methodism, saying, "Write," let him obey, and the generations to come will be grateful to him. Without this book Methodism cannot be adequately portrayed or understood; it goes back to the beginning, and is authentic, because based upon documents about which there can be no dispute. It is history in fact, but it is romance in style, more charming than fiction, and wholesome in impression. The facts he narrates stand out like the events of yesterday, and the history is transformed into current life. We commend the book for what it is, and esteem it all the more because of the excellent appreciative memoir at the close.

*Papers of the American Society of Church History*. Vol. I. Report and Papers of the First Annual Meeting, held in the city of Washington, December 28, 1888. Edited by Rev. SAMUEL MACAULEY JACKSON, M.A., Secretary. 8vo, pp. 271. New York and London: G. P. Putnam's Sons. Paper cover. Price, \$3.

The "American Society of Church History" was organized for the "promotion of studies in the department of Church history." It proposes to meet in annual session for the discussion of papers on specific topics and the consideration of such business as may properly come before the body. On its roll of members are the names of the most distinguished scholars in the country, besides a list of honorary members resident in foreign countries. At its first meeting eight valuable papers, covering as many topics, were presented and ordered to be published. They appear in the volume before us. Dr. Schaff discusses "The Progress of Religious Freedom as Shown in the History of Toleration Acts," in which he distinguishes between toleration and liberty. Professor H. C. Sea familiarizes us with "Indulgences in Spain;" Dr. Foster, of Oberlin, explains Melanch-

thon's "Synergism;" and Dr. McGiffert, of Cincinnati, adds some "Notes on the New Testament Canon of Eusebius." The range of subjects is as wide as history; the participants are chosen without regard to denominational affiliation; and, as the purpose is to organize the results of study along a particular line, we may expect a fruitful return from the labor expended by this society. The present volume is of surpassing interest and permanent value.

*Turgot.* By LÉON SAY, of the French Academy. Translated by MELVILLE B. ANDERSON, Translator of Hugo's *Shakespeare*. 12mo, pp. 231. Chicago: A. C. McClurg & Co. Price, cloth, \$1.

Turgot deserves an introduction to American readers. As the first financial minister of Louis XV., and the great political reformer of the eighteenth century, working at those financial and economic problems that now concern all nations, he should be studied with enthusiasm, and if found a right interpreter of social conditions, troubles, and their remedy, he should be followed as a benefactor in these times of social discontent and confusion. Few French statesmen have surpassed him in breadth of view, the acuteness of political sense, or the strength of a patriotic and philanthropic purpose. M. Say regards him as the philosopher of the nineteenth, rather than the eighteenth century. In private character Turgot was without reproach, furnishing an example of manly excellence, moral dignity, and honest sobriety that others in public position would do well to imitate. No better volume has been issued from the French press for many a month. It is instructive in contents, fascinating in style, and statesmanlike in its discussions and conclusions.

*Wellington.* By GEORGE HOOPER. 12mo, pp. 254. New York: Macmillan & Co. Price, cloth, 60 cents.

*Lord Laurence.* By Sir RICHARD TEMPLE. 12mo, pp. 203. New York: Macmillan & Co. Price, cloth, 60 cents.

*William Dampier.* By W. CLARK-RUSSELL. 12mo, pp. 192. New York: Macmillan & Co. Price, cloth, 60 cents.

The biographies of eminent men of action reveal not only personal character with private traits and dispositions, but also the larger fact of their vital connection with historic movements and the permanency of human influence when once associated with a living idea, or a providential purpose. Interesting as are the details of the individual life of the actor, it grows in absolute proportions as it is considered in the light of its achievements. In these books the reader will find both phases of biography: the smaller or individual side of the actor, and the larger and richer consequence of the act that elevated him above the surface of ordinary existence. Wellington's climax was at Waterloo; Lord Laurence exhibited the greatest elements of strength in his administration in India; and William Dampier, less known than either, surpassed as a navigator on the high seas, but these great lives are of interest all along from infancy to the grave. The books are written in a readable style, and presented in a neat mechanical form. At little cost one may possess himself of the entire series.

*The Confessions of J. J. Rousseau.* 12mo, pp. 721. New York: Belford, Clarke & Co. Price, cloth, \$2.

Jean Jacques Rousseau influenced the eighteenth century in the wrong way, and repressed its moral tendencies so far as the play of one individuality could affect the life of a nation or a period. In executing his autobiographical purpose, in this volume, he threw off all reserve and exposed every feature of his career, the ridiculous as well as the sober, the criminal as well as the innocent; and has left the impression that he was, on the whole, unbelieving, treacherous, and reprobate in impulses and deeds. We read with mingled shame and pity that a human being with ample endowments for life should prostitute it to ignoble ends, and work the ruin rather than the elevation of society.

*Brief Annals.* By Rev. W. LEE SPOTTSWOOD, D.D., Central Pennsylvania Conference, Methodist Episcopal Church. 12mo, pp. 351. Harrisburg, Pa. Thomas S. Wilcox. Price, cloth, \$1 50.

A budget of refreshing reminiscences is this volume of Dr. Spottswood. The historian chiefly notes the ruling facts, the prominent personages, and the decisive events of history; but the autobiographer may descend to details that, seemingly unimportant in themselves, are seen to be linked with great movements, and often initiated or directed them. Dr. Spottswood was intimately related with our eastern Methodism, and in a modest and pleasant style he narrates his life and its connections with the Church in its unfoldings both in its educational and pastoral history. He writes in a conversational way, and never tires the reader. He is both grave and anecdotal, practical and dogmatic, evincing a calm judgment and an emotional nature, and quickens one's respect for Methodism and for the heroes who have built it into its present magnitude and efficiency. Such books supply and preserve valuable material for the future historian.

*The Government of the United States.* By W. J. COCKER, A.M. 12mo, pp. 274. New York: Harper & Brothers. Price, cloth, 72 cents.

As the book is chiefly an exposition of the constitution of the United States, the title is misleading, for it might mean a history of our republican government, or a discussion of certain administrative functions and acts under them, or the wars conducted by the government, or the history of the people under the government acting in harmony with it. The title is too broad, and certainly is ambiguous. The book is another consideration. Pointing out the defects of the Confederation and the origin of constitutional authority and limitation, the author proceeds in a straightforward and legal manner to expound the principles of the constitution under which the Republic lives and in which it has its very being. The arrangement of the work is admirable; the knowledge displayed of constitutional principles is adequate for the author's purpose; and as a handy volume of reference it will be useful. Designed particularly for schools, it will meet a want and take the place of other and more elaborate studies of the palladium of our liberties.

*The Story of the American Indian.* His Origin, Development, Decline, and Destiny. By ELDRIDGE S. BROOKS. 8vo, pp. 312. Boston: D. Lothrop Co.

This profusely illustrated and admirably printed volume owes its inspiration to a sentiment of sympathy with the Indian as having been greatly wronged by the whites, who have driven him from his ancient hunting-grounds. It discusses his origin, his condition prior to the arrival of the white man, his race divisions, faiths, culture, home-training, manners, contact with the whites, unjust treatment, defects, types of character, and his outlook. Its author makes it clear enough by many historic facts that the Indian is not quite as bad as some have painted him; that some of his race have been heroic, generous, and susceptible of improvement; and that on the whole he has been unjustly treated. But by keeping his wrongs and his few good traits in the foreground, and charging his vices largely to his ill-treatment, it seems to us that the writer has painted him better than he is. We agree with the author, however, in his claim that our government ought to protect the Indian against the rapacity of white men, to educate him into fitness for citizenship, and to grant him his lands in severalty. But we differ with his ethnological views. Instead of being "the Ancient American," we think with Bancroft, Ebrard, and others that the Indian races are a mixture of Malays, Chinese, Japanese, Tartars, etc., as their lingual peculiarities, their legends, religious notions, etc., seem to pretty clearly prove. Yet the book is eminently readable, entertaining, and, with respect to its aim, every way commendable.

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#### MISCELLANEOUS.

*Holiness as Understood by the Writers of the Bible.* A Bible Study. By JOSEPH AGAR BEET. 12mo, pp. 70. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 35 cents.

This is a valuable, because serious and scholarly, exposition of the word "holiness" in its various uses in the Scriptures. We are not impressed, however, that the author has always given the understanding of the writers of the Bible, but rather *his understanding of their understanding* of that word. It is not evident that the Mosaic word is equivalent in spiritual essence and meaning to the New Testament word. In the Old Testament the word holiness was of a lower grade than in the New Testament, and the attempt to fasten our modern notion of holiness to the Pentateuch may be bold, but certainly it is not wise. This small volume prompting occasionally a mental query, is nevertheless a moral inspiration, and will assist the reader to the possession of the secret of the divine life.

*Studies in the Four Gospels.* By Rev. JESSE L. HURLBUT, D.D., Author of *A Manual of Bible Geography, Outline Normal Lessons, and Supplemental Lessons for the Sunday-school.* New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Pp. 80. Price, paper cover, 25 cents.

Crowded with facts essential to an understanding of the gospels. So much is in it that, if fully mastered, it will prepare one for larger volumes on the same subject.



*The People's Bible.* Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, Holborn Viaduct, London, Author of *Ecce Deus*, *The Paraclete*, *Ad Clerum*, etc. Vol. x. 2 Chronicles xxi.—Esther. 8vo, pp. 362. New York: Funk & Wagnalls. Price, cloth, \$1 50.

As this volume comprises the remaining portion of Second Chronicles, and all of Ezra, Nehemiah, and Esther, it is necessarily brief in exposition; but it is rich in its discovery of the inward meaning of these historical books. Not intended for the critical scholar, though he might warm his devotions at the altar of this teacher, it properly avoids the intricate questions of historical credibility and the inquiries that critics are pushing into controversy. It is plain, but not commonplace; it is eloquent, but not bombastic; it is spiritual, but not burdened with spurious assumption. His biographical sense leads him justly to appreciate the statesmanship of Ezra, and his love of the picturesque enables him to describe the scenes and times of Esther with almost Oriental perfection, while his scent for spiritual things qualifies him for profound discoveries of truths and lessons stored away in these books of the past. Like its companions, the volume will bear fruit in the richer lives of those who ponder its teachings.

*A Young Man's Difficulties with His Bible.* By REV. D. W. FAUNCE, Author of Fletcher Prize Essay, *The Christian in the World*. 16mo, pp. 196. New York: N. Tibbals & Sons. Price, cloth, \$1.

The book consists of a series of sermons delivered by the author to the young people of his congregation in answer to the objections made to the Bible from scientific and other view-points. Sermons of this kind sometimes strengthen instead of remove doubts, and often create suspicions where none existed. Fortunately, these sermons overcome the "difficulties," and may, therefore, be recommended.

*Bible Characters.* By CHARLES READE, D.C.L., Author of *It is Never Too Late to Mend*; *A Woman Hater*, etc. 12mo, pp. 106. New York: Harper & Brothers. Price, cloth, 75 cents.

This small book is worth more than all the novels the author wrote. It is a scrappy collection, but it exhibits a sagacious appreciation of the literary spirit of the Bible and a striking analysis of such towering characters as Nehemiah, Jonah, David, and Paul. His faith in Moses, in miracles, in Christ, and in the facts of the Bible is expressed in language as elegant as that of Addison, though without his stiffness, and as strong as a convinced reason would suggest. Without intending to answer infidelity, it destroys its basis, and leaves the space clear for faith and admiration.

*Louisa May Alcott, the Children's Friend.* By EDNA D. CHENEY. Illustrated by ELIZABETH B. COMINS. 8vo, pp. 58. Boston: L. Prang & Co. Price, cloth, \$1.

Louisa May Alcott, though dead, lives in the books she has written, and in the youth whom she has influenced by her books. This biography is written by a loving friend, who, while neither elaborate nor fulsome in eulogy, points out both pathetically and elegantly the prominent traits of

the writer and author, quoting at the close some of the poems she wrote as illustrative of the poetic fervor and the chaste thought of their composer. In bringing forward this memorial of one who loved children and wrote both to entertain and teach them, the author and publishers deserve the thanks of the public and the reward of general reading.

*Charles George Gordon.* By Colonel Sir WILLIAM F. BUTLER. 12mo, pp. 255. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Among the modern men of action Charles George Gordon occupies the first rank, having been devoted to a military life from his boyhood, and having earned the consideration of his countrymen and of the world by faithfulness to duty in the interest of civilization and a heroism that clothed itself to the last hour of life with a halo of glory that seems to many superhuman and immortal. In the Crimea, in China, and especially in the Soudan, he is the same earnest, honest soul, brave in danger, a hero at every opportunity, and as conscientious in his ethical and religious life as he was loyal to the Government that trusted him. His biography, as here given, is fascinating to an unwonted degree, and we cordially recommend it to those who believe in providential men.

*Pleas for Progress.* By ATTICUS G. HAYGOOD. 12mo, pp. 320. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, \$1.

Dr. Haygood's addresses, collected in this volume, should be read by the people North and South, that they may learn of the capabilities of the Negro and the ground of his right to all the opportunities and privileges of our American civilization. We in the North need to be stimulated to a broader appreciation of the character of the Negro, and the people of the South need to change in attitude toward the race among them. The book is vigorous, generous, and needful.

*A History of the University of Cambridge.* By J. BASS MULLINGER, M.A., Lecturer in History at St. John's College. 12mo, pp. 232. New York: Ansou D. F. Randolph & Co. Price, cloth, 80 cents.

Perhaps no educational institution in England has exerted a more direct religious influence than the University of Cambridge. That the English Reformation took its rise in this university; that Puritanism first appeared in its circles; and that English Platonism was born within its walls, are matters of history and accepted as facts without dispute. Whether the institution was oligarchical and exclusive, or national and popular, it impressed the educational spirit on the higher classes, and deeply moved the religious thought of the nation. In this work the author chiefly aims to trace and unfold the mutual relations of education and religion, emphasizing in particular the contributions of the University of Cambridge to the religious life of England. As a history of the University of Cambridge it is compact, if not complete, and is a handy volume worthy of consultation.

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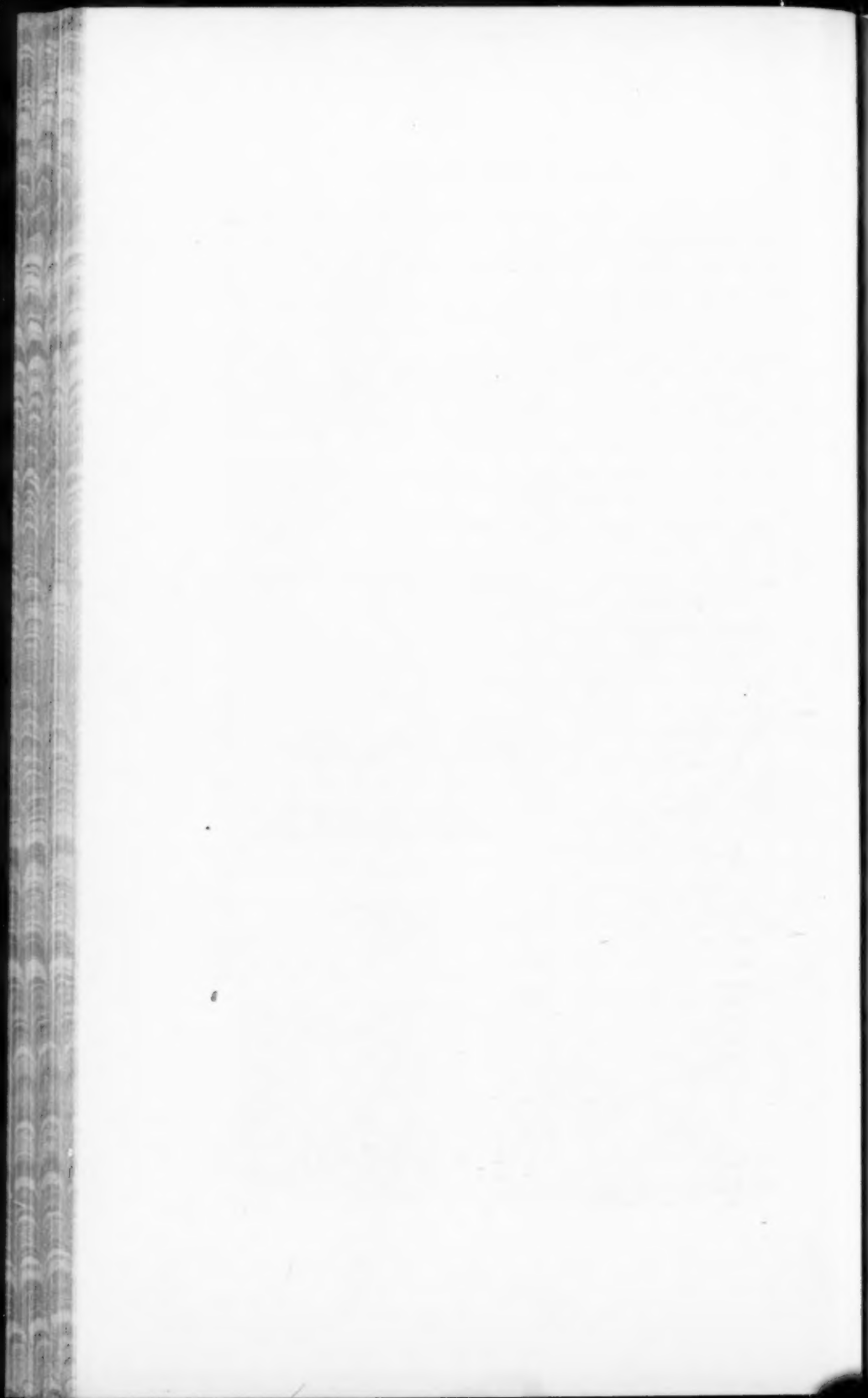
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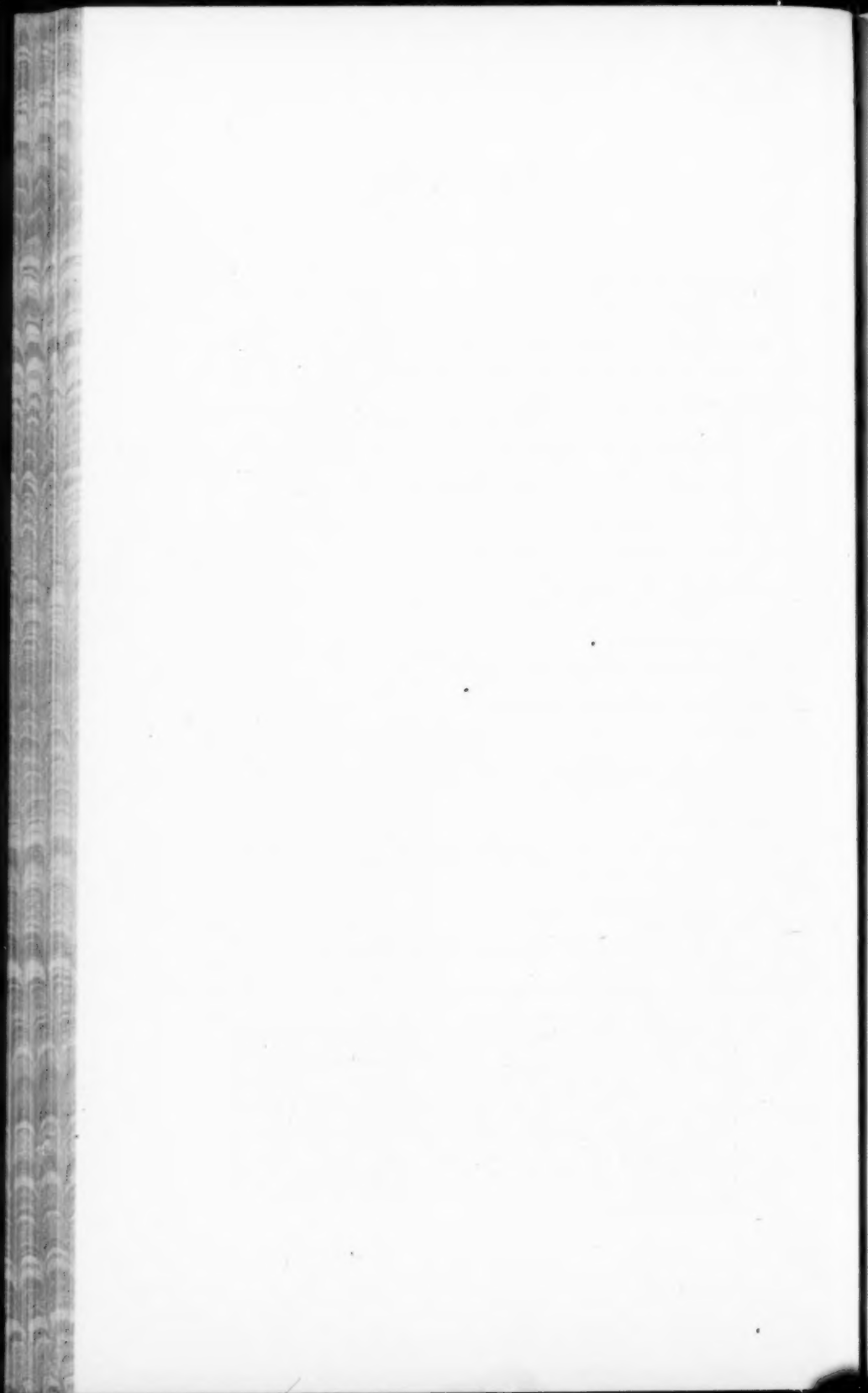
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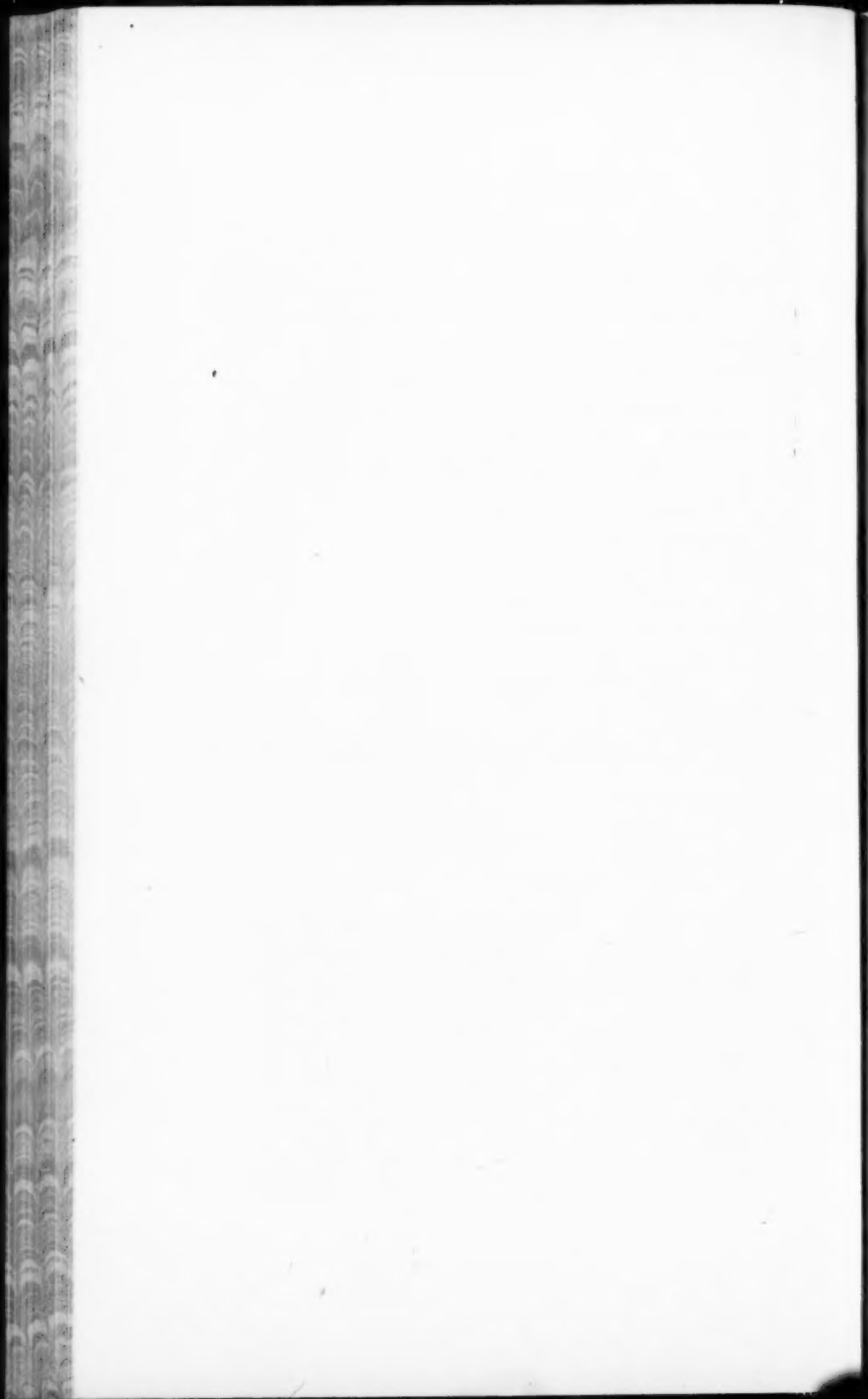
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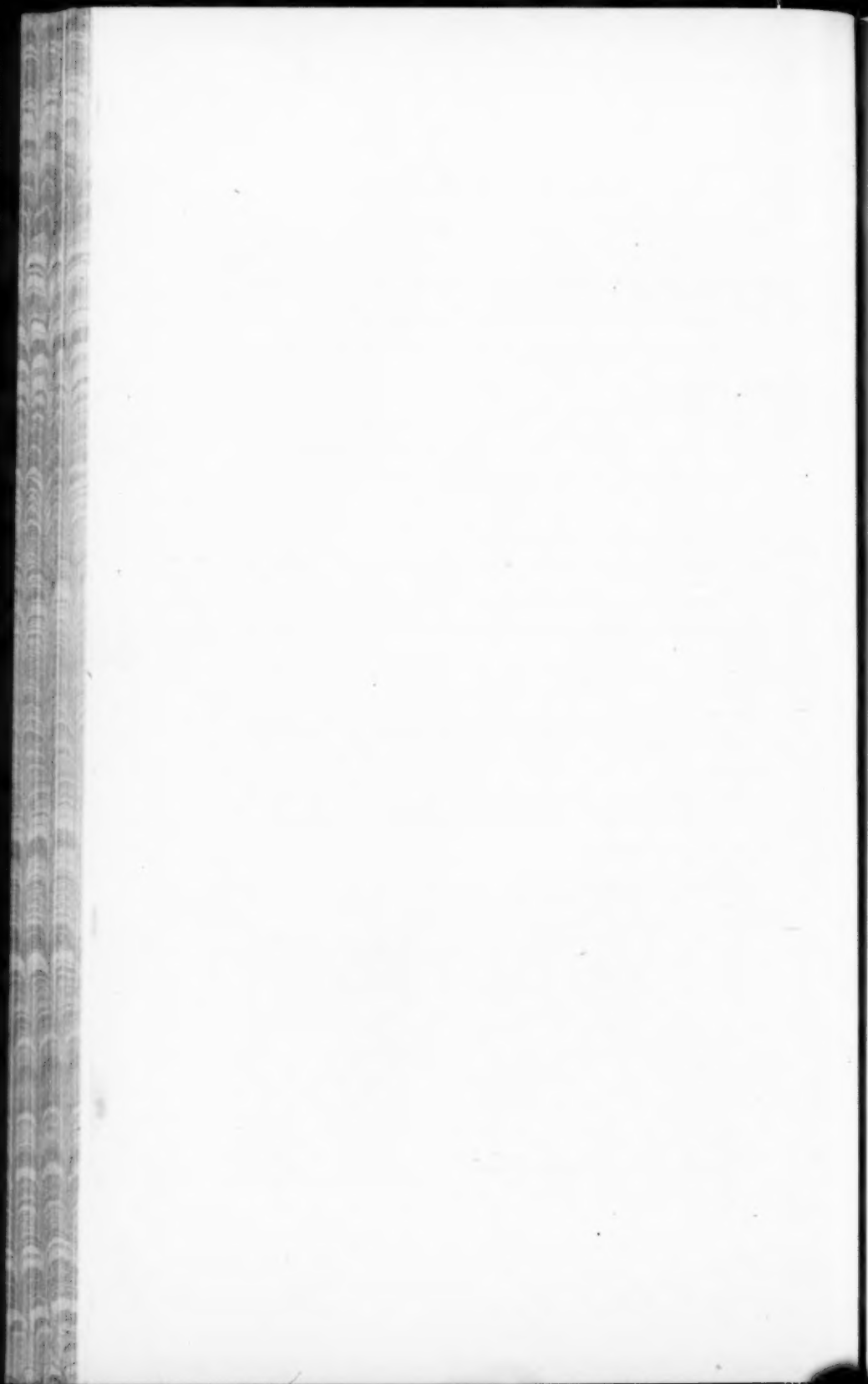
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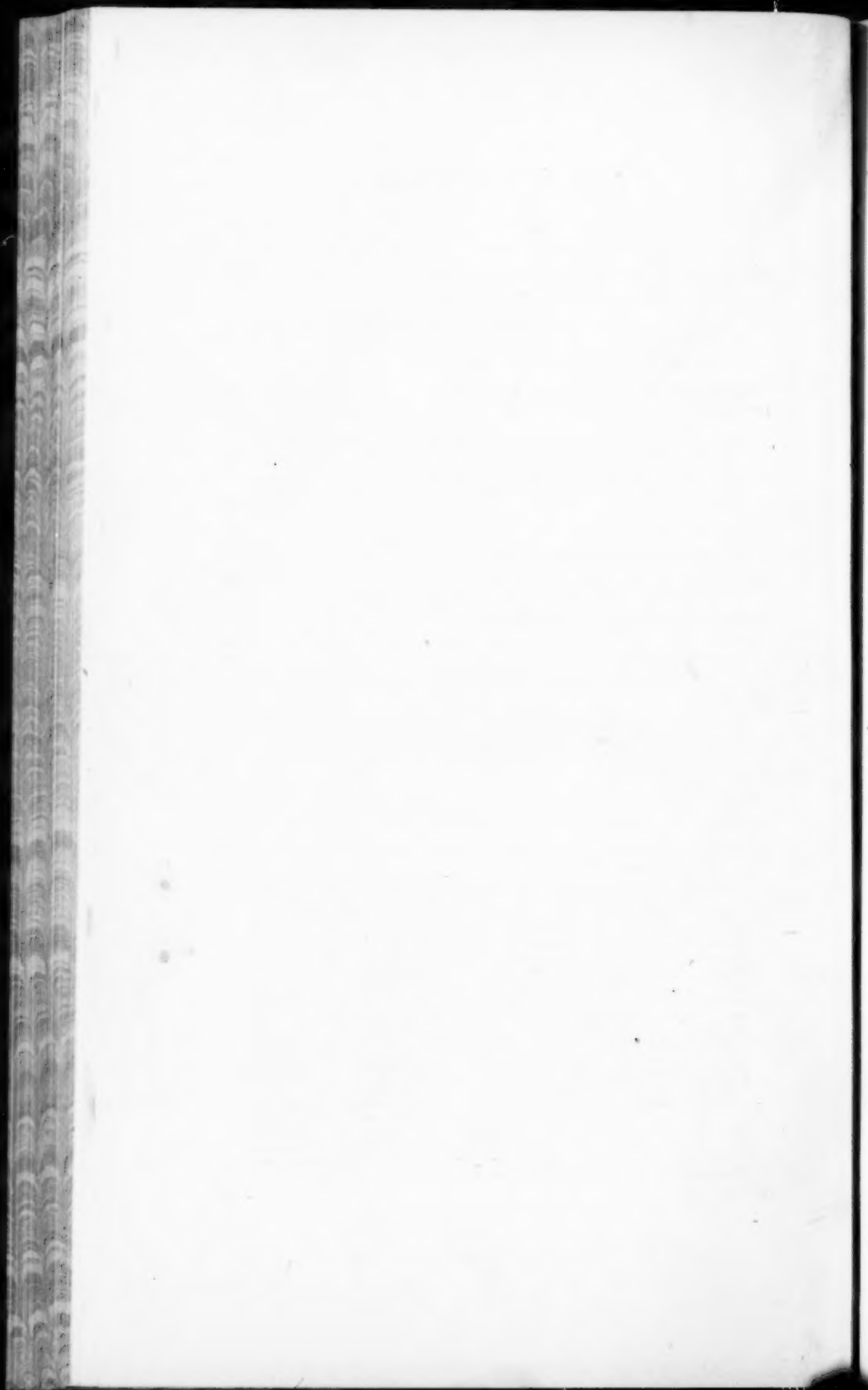
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